

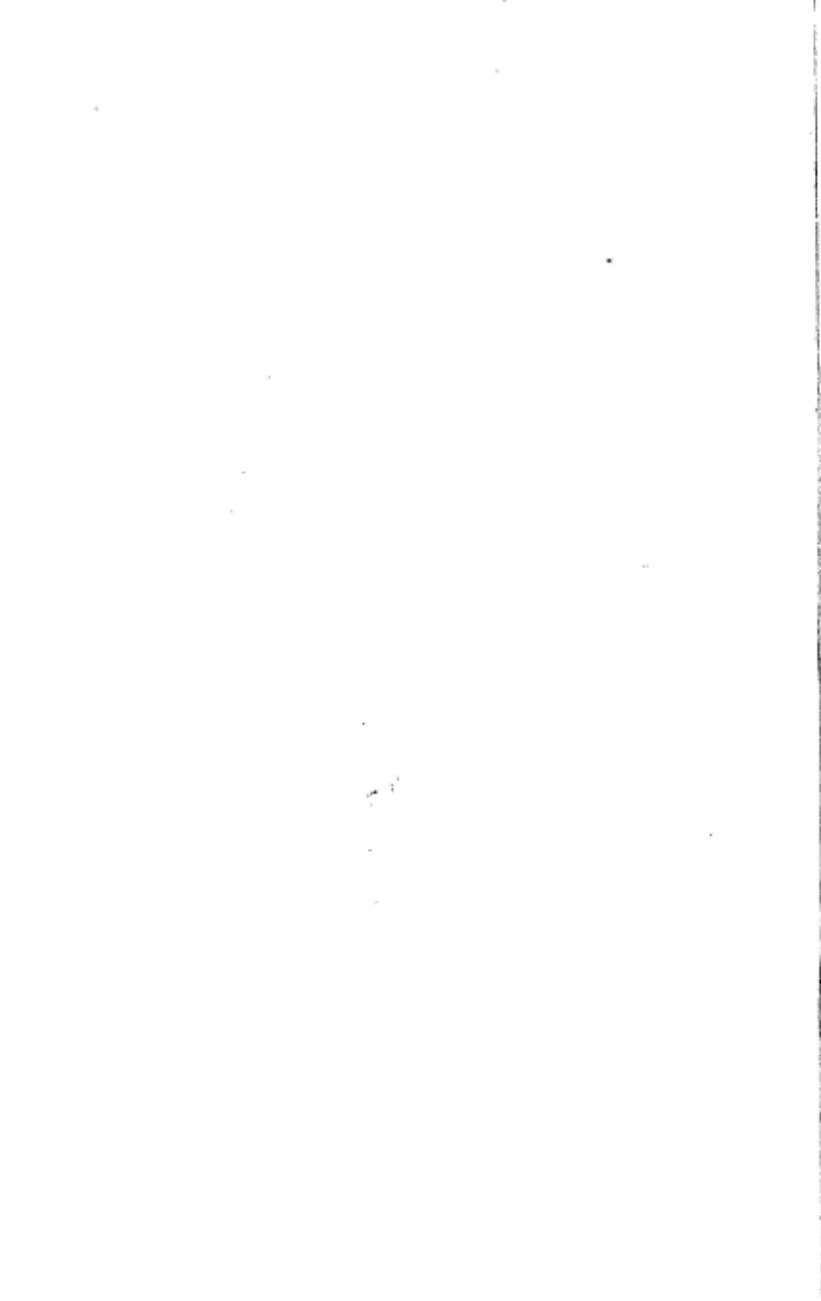
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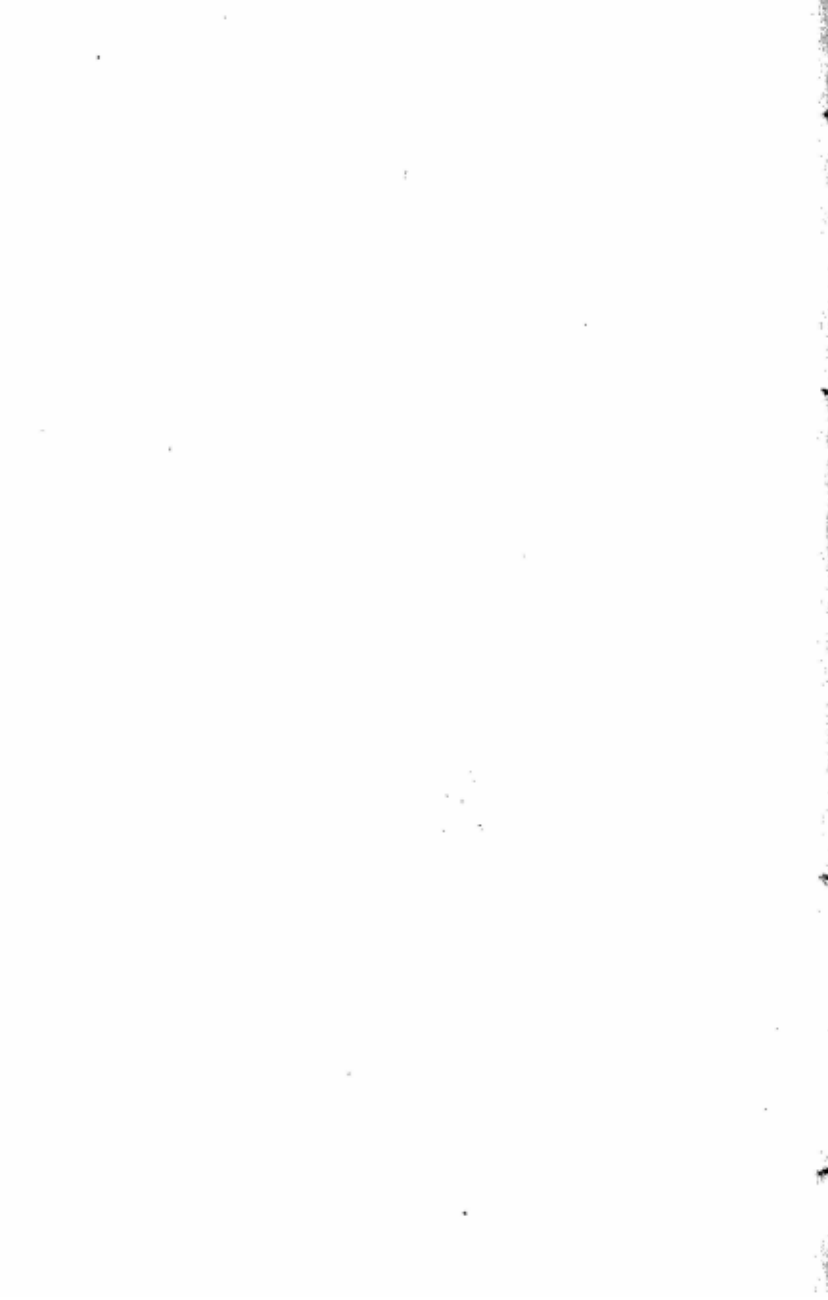
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SOURCES OF HARYANA HISTORY, SERIES
INSCRIPTIONS OF HARYANA





INSCRIPTIONS OF HARYANA

EDITED BY

S. R. PHOGAT

M.A., Ph.D.

Department of Ancient Indian History, Culture & Archaeology
Kurukshetra University, Kurukshetra.

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Dedicated to

The Sacred Memory of My Parents

Shri Har Narain and Shrimati Ratni Devi

“देशोस्ति हरियानाख्यः पृथिव्यां स्वर्गसंनिभः ।
दिल्लिकाख्या पुरी तत्र तोमरैरस्ति निर्मिता ॥”

PREFACE

There is a marked shift these days in the Indian historiography towards micro-studies for the examination of her political, social, cultural and economic issues. This approach is, no doubt, cogent and correct, but it presents a pretty large number of difficulties in the way of scholars, for this demands the location and use of new historical sources of different regions.

In the case of the scholars working on Haryana history, this problem is confronted with in a still more acute form. The state came into existence barely a decade ago and there are no good libraries or depositories of records here. Even for minor informations, a scholar has to make much efforts shuttling from place to place and from one library to the other.

Keeping in view this special problem of the young scholars working on Haryana, an endeavour is being made here to present a series of Sources of Haryana History. The present monograph is the first in this series. It deals with 247 inscriptions in all, 37 in Sanskrit and Prakrit, 78 in Arabic and Persian, and 132 in English and Hindi. For the convenience of the scholars an English rendering has been provided to the non-English records.

In the preparation of this monograph, I have derived great help from many individuals and institutions. In particular, I am grateful to Dr. K.C. Yadav, who not only advised but also helped me a lot in its preparation. I am also grateful to Dr. P. Gupta, Prof. S.N. Shastri and Dr. M.C. Chaudhury for their advice. I am thankful to my student Mr. Zalmi Heidry of Afghanistan and Dr. S.B.P. Nigam, who helped me in rendering the Arabic and the Persian inscriptions into the *Devanāgarī* script. I have no words to express my heartfelt gratitude to the following great scholars who brought many Haryana inscriptions to light several decades ago : G. Bühler, J. Eggeling, E. Hultzsch, Sten Konow, J.F. Fleet, A. Cunningham, F. Kielhorn, Paul Horn, Miles Irving, Rajendra Lala Mitra, D.R. Bhandarkar and Prof. Sadhu Ram. I express my sincere gratitude to the authorities of the following learned Journals/works from where I have taken the materials for the present work : *Journal of Haryana Studies*, *Indian Antiquary*, *Epigraphia Indica*, *Journal of the Asiatic Society of Bengal*, and *Corpus Inscriptionum Indicarum*.

I am also thankful to my publisher Shri V.K. Arora for taking interest in this work.

Despite the very best efforts to present the whole text correctly, some errors have inadvertently crept in for which I crave the indulgence of the readers.

I shall feel highly rewarded if this humble attempt of mine helps some scholars trying to unravel the past history and culture of Haryana.

15th February, 1978

Silak Ram Phogat

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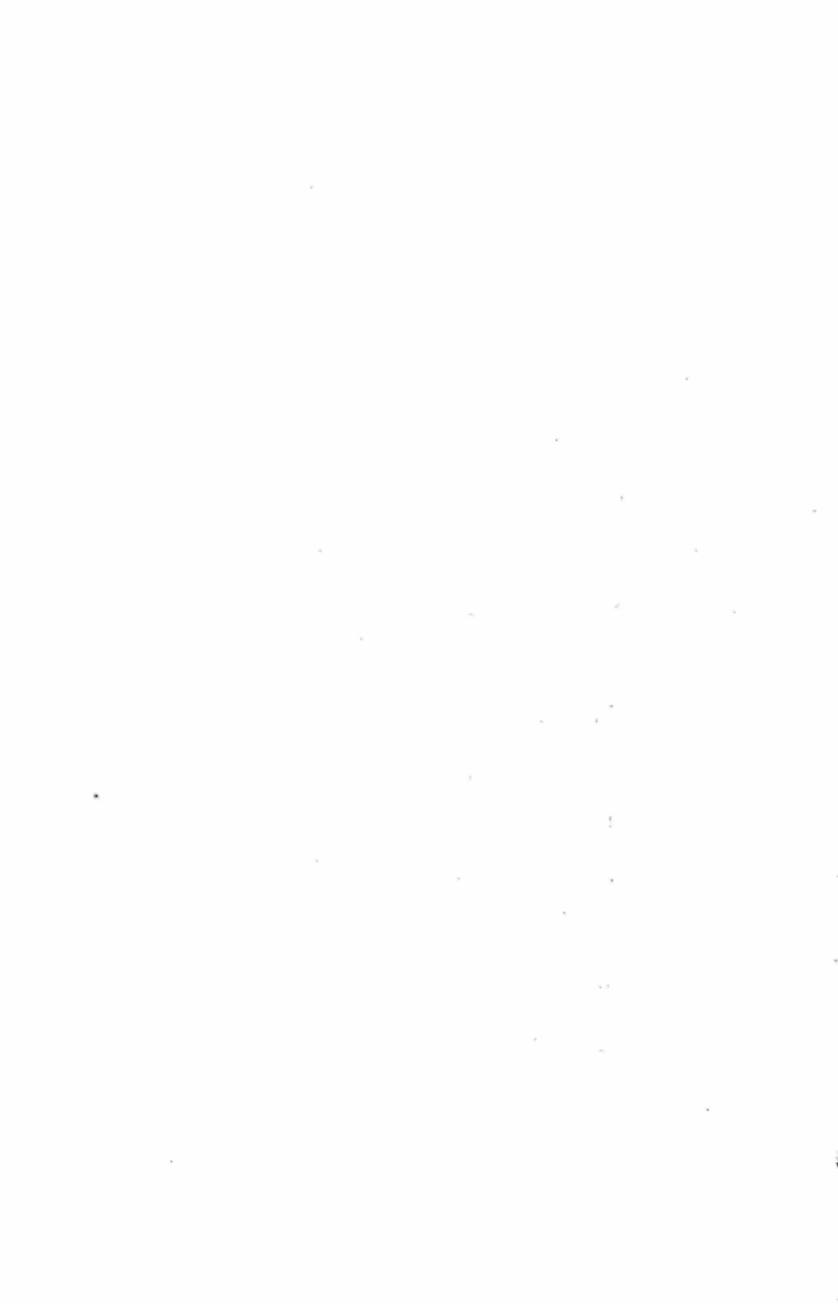
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TRANSLITERATION TABLE

अ	a	क	k	ङ	ḍh	र	r
आ	ā	ख	kh	ण	ṇ	ल	l
इ	i	ग	g	त	t	व	v
ई	ī	घ	gh	थ	th	श	ś
उ	u	ड	ṇ	द	d	ष	ṣ/sh
ऊ	ū	च	ch	ध	dh	स	s
ऋ	ṛi/ṛ	छ	chh	न	n	ह	h
ए	e	ज	j	प	p	क्ष	kṣ/ksh
ऐ	ai	झ	jh	फ	ph	त्र	tr
ओ	o	ञ	ñ	ब	b	ज्ञ	jñ
औ	au	ट	ṭ	भ	bh		
अं	m̐	ठ	ṭh	म्	m		
अः	aḥ	ड	ḍ	य	y		



INTRODUCTION

Although Haryana has been contributing a great deal to the national history and culture since time immemorial, yet this contribution has to a large extent, remained untapped so far. Its manifestations for the most part are lying buried into obscurity and one has to make efforts to bring them to light. To begin with, a great mass of contemporary evidence will have to be gathered from various sources, such as literary, epigraphic, numismatical and archaeological. In this monograph, however, an endeavour is made to present just one of these sources—Epigraphic. In Haryana are found hundreds of inscriptions engraved on rocks, stone pillars, slabs and images; copper; earthen objects; terracotta tablets and bricks; and birchbark. The language of the records is different at different times. It was Sanskrit and *Prākṛit* in ancient times, Arabic and Persian in medieval times and English in modern times. Very few records in Hindi and *Devanāgarī* script have been reported so far.

The inscriptions included in the present work have been placed in three separate sections : Section I dealing with the inscriptions of the ancient times; and Section II and III with those of the medieval and modern times respectively.

I

The earliest epigraphic account from Haryana available so far is inscribed on a sandstone pillar known by various names, viz., 'Bhimasena's Pillar', 'Golden Pillar', 'Firoz Shah's Pillar' and 'Delhi-Siwalik Pillar'. This historic pillar standing at Firoz Shah Kotla, Delhi was carried to this place by Firoz Shah Tuglak from the village of Topra where it stood originally. Topra is identified by Cunningham with Topra in Ambala District.¹ Besides several minor records of pilgrims and travellers the pillar bears three inscriptions of the Chauhāna Visaladeva Vighraharāja IV and seven edicts of Aśoka.

1. For details of the inscription, See : Hultzsch, E. 'Delhi-Topra Pillar-Edict', *Corpus Inscriptionum Indicarum*, Vol. I, pp. XV-XVII, 119-137; Of the edicts of Aśoka, "the seventh is unique while other specimens of the first six edicts have been discovered elsewhere".

Next comes a fragmentary terracotta plaque² from Sugh (ancient Srughna, 6 km. to the east of Jagadhri in District Ambala) representing a child in seated pose and learning the vowels. This plaque is now exhibited in the National Museum, New Delhi. On the basis of palaeography of the letters and the art of the plaque, it can be assigned to the 2nd century B.C. The writing of vowels (including the *anusvāra* and the *visarga*) on a 'Takhti', wooden-board, for the purpose of learning is the earliest available depiction, in the form of 'Bārākhaḍī', not only in Indian art but also on any kind of material.

The only Kharoshthi inscription³, known from Haryana, containing two incomplete lines and one letter (i.e., *akshara*) of a third one is discovered from Karnal. It belongs to the Śaka-Kuṣāṇa period. Then comes the five inscriptions reported from Tusham.⁴ Neither of them is dated though, Fleet on⁵ palaeographical basis has assigned these to the end of the fourth or the beginning of the fifth century A.D. A stone pillar of Aśoka's time is now installed in Gujri Mahal at Hissar.⁶ It bears some eight names of pilgrims on different parts, and palaeographically these records belong to the end of the fourth or the beginning of the fifth century A.D.

Seven sculptured terracotta bricks depicting scenes from the *Rāmāyaṇa* have been found from Nacharkhera, a village nine miles from Tohana in Hissar district.⁷ Two of these are inscribed in Gupta characters. The inscription engraved on the specimen depicting Rāma, Sītā and Lakshmaṇa talking to Jaṭāyu is taken from Vālmīki's *Rāmāyaṇa*,⁸ whereas the other specimen bear the name of 'Triśirā' *rākshasa* who is shown being informed by a soldier that the 14 *rākshasa* were unable to defeat Rāma. The specimens possibly belong to a Vaiṣṇava temple made of terracotta bricks.

Cunningham⁹ discovered two fragmentary stone inscriptions from Kapalmochan village, District Ambala. Both the records in Gupta characters belong to a temple at the site of the discovery of the inscriptions.

2. Agrawala, R.C., 'Learning of Alphabets', *Journal of the Oriental Institute*, Baroda, Vol. XVIII, No. 4, 1969, p. 558. This small plaque from Haryana is of great interest for "an art historian and an educationist."

3. Konow, Sten; *Corpus Inscriptionum Indicarum*, Vol. II, 1929, p. 179.

4. Cunningham, A., *Archaeological Survey of India Reports*, Vol. V, p. 141.

5. Fleet, J.F., 'Tusam Rock Inscription', *Corpus Inscriptionum Indicarum*, Vol. III, p. 269.

6. Cunningham, A., *Op. Cit.*, Vol. V, p. 138.

7. Silak Ram 'Archaeology of Rohtak and Hissar Districts (Haryana)', Ph.D. Thesis (unpublished) Kurukshetra University; 1972, p. 203.

8. *Aranyakāṇḍa*, 14.1; see also: *Bulletin of Museums and Archaeology in U.P.*, No. 5-6, 1970, p. 6.

9. Cunningham, A., *Op. Cit.*, Vol. XIV, p. 77.

A stone inscription from Laos¹⁰ (Indo-China) of the fifth century A.D. records the setting up of Kurukshetra *Mahātīrtha* by the Mahārājādhirāja Śrī Devaṁkā in his country. Dr. R.C. Majumdar who brought the inscription into light has compared the eulogizing verses of this record with those found in the *Mahābhārata* and the *Purāṇas*, and believes that the court *paṇḍitas* of Devaṁkā must have come across such eulogies in Indian literature.

Three inscriptions from Pinjore¹¹ were brought to light by Cunningham. Of these, the first one is quite illegible; the only important information we can get from it is the name of Pinjore which in ancient times was called Pañchapura. The second one contains six lines but its contents are not clear. The third record is in *Devanāgarī* script and records the names of some persons, but the object of writing is not known.

A terracotta seal from Agroha¹² bears an inscription in five lines in Gupta characters. This seal throws a significant light on the history and administration of the Yaudheyas. From this seal we gather that the leader of the republic used to bear monarchical titles. This fact is also attested by the Bijayagadh inscription.¹³ The Yaudheyas who were a warlike people had their capital at Rohtak and are known in Junagadh inscription¹⁴ as indomitable *kshatriyas*.

Another important record is the copper seal of Harshavardhana from Sonapat.¹⁵ It records the genealogy of the Puṣpabhūti rulers and provides us the information that Puṣpabhūti rulers were devout worshippers of the Sun god, and that Rājyavarddhana (II) is called *paramasaugata*.

A stone inscription from Kaman,¹⁶ the headquarters of a tehsil of the same name in District Bharatpur, Rajasthan falls into two parts, the first of which is effaced and contains a description of a temple of Śiva, whereas the second part contains seven different records ranging from the year 180 to 299 probably belonging to Harṣa Era. The important informations we get from the viewpoint of Haryana history from this inscription are the (i) recording of a Brāhmaṇa named Kakkuka who was a resident of Rohtak, and (ii) the donation of a merchant named

10. Majumdar, R.C., *Journal of Haryana Studies*, (ed. K.C. Yadav) Kurukshetra University, Kurukshetra, Vol. V, p. 19; The discovery of the inscription is an evidence of the spread of Hindu culture and civilization in far distant Laos, and the more important information is the authority for taking Kurukshetra to be the holy place par excellence in abroad as well.

11. Cunningham, A., *Op. Cit.*, Vol. XIV, p. 76.

12. *Journal of the Numismatic Society of India*, Vol. XXXII, 1970, p. 154.

13. Fleet, J.F., *Op. Cit.*, p. 251.

14. *Indian Antiquary*, Vol. VIII, p. 257; Kielhorn, *Epigraphia Indica*, Vol. VIII, p. 42.

15. Fleet, J.F., *Op. Cit.*, p. 231.

16. *Epigraphia Indica*, Vol. XXIV, p. 329.

Vajraṭa. Vajraṭa of this inscription is the same merchant who is mentioned in an undated inscription of Mahendrapāla from Pehowa as "an ornament of his family, who obtained all his wishes and gained an enormous rise in his honest profession."¹⁷

One of the inscriptions discovered from Pehowa¹⁸, dated 276 (Harṣa Era or 882 A.D.) and of the reign of Bhojadeva throws a significant light on the religious and cultural history of the region. Pehowa, according to this inscription, was a great trade centre for horse dealers.

Another inscription of the time of Bhoja,¹⁹ the Pratihāra ruler was found at Sirsa. It is of much value from the viewpoint of religious history of the region. It records the construction of a brick temple of Śiva by Nilakaṇṭha, a saint of *Pāśupata* sect at Sirsa. It gives us an information that at least for five generations the *Pāśupata* sect flourished here during the 8th and the 9th centuries A.D.

Another inscription²⁰ from Pehowa²⁰, of the time of Pratihāra Mahendrapāla (A.D. 895 to A.D. 905) speaks of the Tomaras. The object of writing is to register the building of a triple-temple of Viṣṇu at Pehowa by three Tomara brothers namely Gogga, Pūrṇarāja and Devarāja.

A terracotta tablet²¹ bearing the "seven musical notes" was unearthed during the excavations of Agroha (District Hissar) by H.L. Srivastava. This tablet, bearing musical notes, viz., *ni, dha, pa, ma, ga, re, sa* of 9th century A.D. is one of the earliest archaeological evidences for the history of music.

A stone slab inscription²² from the village of Mohanbari, Jhajjar tehsil of Rohtak District is important for religious history. It speaks of a temple of Viṣṇu. Another Vaiṣṇava record²³ engraved on a votive Vaiṣṇava temple carved in a single piece of stone about 40" high is found from Gurawra village, District Gurgaon. Here the inscription records the death of a person named Viṣṇuhari, the worshipper of God Viṣṇu. It is interesting to note that the death of the worshipper is recorded in *Śaka Samvat* whereas the date of engraving this inscription is dated in *Vikrama Samvat*.

A stone inscription from Hansi,²⁴ of the time of Prithvirāja II, the Chauhāna ruler of Śākambhari, speaks of the fortification of Hansi. It

17. *Journal of Haryana Studies*, Vol. I, No. 1, 1969, p. 16.

18. *Epigraphia Indica*, Vol. I, p. 186.

19. *Epigraphia Indica*, Vol. XXI, p. 295.

20. *Journal of Haryana Studies*, Vol. I, No. I, (1969), p. 16.

21. Srivastava, H.L., *Excavations at Agroha, Panjab, Memoirs Archaeological Survey of India* No. 61, p. 4.

22. Silak Ram. *Op. Cit.* p. 246.

23. *ibid.*, p. 247.

24. *Indian Antiquary*, Vol. XLI, p. 19.

further provides us an important information that Hansi was a stronghold of the Chauhānas of Śākambharī. They fortified the city and made it a base in order to check the attacks of the Muslims. They had started campaigning Haryana right from the early 10th century A.D. and accordingly, as we know from Harsa (Rajasthan) inscription,²⁵ killed Tomara rulers namely Rudra, Salavaṇa, and Tantrapāla (of Delhi).

An inscription on a large slab in Udaipur Museum²⁶ belonging to the reign of Rāpā Mokala of Mewar and dated 1487 V.S. (A.D. 1430) refers to the construction of a well by the Brāhmaṇa Vidyādhara who was the descendant of Sūrapāla of the Gauḍa family of Haryana. Another fragmentary Chauhāna *Praśasti* from Rajasthan, at present in the Ajmer Museum²⁷ makes mention of the achievements of Arṇorāja, the Chauhāna king, and refers to his conquest of Haritānaka (Haryana) country also.

A four armed Saṃkarshaṇa image of Viṣṇu in black stone was found to the south-east of the Qutb Minar, Delhi.²⁸ It bears an inscription which provides us the information that in *Samvat* 1204 (A.D. 1147) this image was installed by a merchant of Rohetaka (Rohtak).

Ladnu²⁹ (Jodhpur District in Rajasthan) inscription refers to Ḍhilli (Delhi) as the capital of Haritānā (Haryana) country. Another set of inscriptions,³⁰ three in number, and of the time of Visaladeva Vighraharāja IV, the Chauhāna ruler, are engraved on the above mentioned pillar, at Firoz Shah Kotla, Delhi, which bears Aśoka edicts. Visaladeva, son of the illustrious Avelladeva, king of Śākambharī is said to have conquered the land between the Vindhya and the Himālaya mountains and by repeatedly exterminating the *Mlechchhas* (Muslims) he had made Āryāvarta once more the abode of the Āryas.

Bijolia³¹ (Udaipur District, Rajasthan) Jain rock inscription of the time of the Chauhāna Someśvara records the genealogy of the Chauhāna kings, and further records their conquest of Ḍhillikā (Delhi) and Āsikā (Hansi) the strongholds of Haritānaka (Haryana).

Badaun (U.P.) inscription³² refers to some Śaiva ascetics of whom one Iśānaśiva is said to be the eldest son of Vasāvana, a resident of Simhapalli (Shamli in Merut, U.P.) in Hariyāṇa (Haryana) country.

25. Kielhorn, F., *Epigraphia Indica*, Vol. II, 1894, p. 116.

26. *Archaeological Survey of India—Annual Report for the year 1930-34, Part-I*, p. 277.

27. Sharma, Dasbaratha, *Early Chauhan Dynasties*, 1959, p. 45.

28. *Indian Archaeology 1958-59—A Review*, p. 29.

29. *Epigraphia Indica*, Vol. XXI, p. 23.

30. *Indian Antiquary*, Vol. XIX, p. 218.

31. *Journal of the Asiatic Society, Bombay*, Vol. LV, Part-I, p. 40.

32. *Epigraphia Indica*, Vol. I, p. 64.

A stone slab inscription³³ dated *Vikrama Sahvat* 1333 (A.D. 1276) and of the time of Ghiyas-ud-din Balban was discovered from Boher village, four mile east of Rohtak. The slab seems to have been taken to this village by some unknown person or agency. The object of the inscription is to record the excavation of a step-well between Pālambu and Kuṣūmapura villages in the Union Territory of Delhi. It records that the land of Hariyānaka (Haryana) was first ruled by the Tomaras, then by the Chauhānas, and was being ruled by the Śakas (i.e., Muslims) when the inscription was written. This inscription is an important source for the chronology of the rulers of Delhi from Sahāb-ud-din to Ghiyas-ud-din Balban. It also gives the glory of the capital city of Delhi where Udhḍhara the excavator of the *Baoli* was born.

II

Section II deals with the inscriptions of medieval times. This list, presented here is by no means exhaustive. It consists of 78 inscriptions, recorded by Dr. Paul Horn.³⁴ Of these inscriptions, 12 come from Rohtak, 10 from Meham, 11 from Jhajjar, 2 from Panipat, one from Sewah (near Panipat), 9 from Sonapat, 11 from Hissar, 2 from Barwala, 17 from Hansi, and 2 from Fatehabad. Most of these inscriptions belong to the Mughal period—43; one is of Mubammad bin Sām's time; and 33 of the later *Pathān* kings.

These inscriptions were found either on the mosques or on tombs. Unfortunately, in the post-1947 times many of these buildings have suffered damages and as such a large number of these inscriptions have been misplaced or damaged.

These inscriptions are an important source of the history of the medieval times. They give details about many important officials, saints, and famous personages who lived in Haryana during the Sultanate and Mughal periods. They also give some indications of the social, economic and cultural life of the people.

III

This section consists of the inscriptions of the modern times. The inscriptions here are in the main taken from Sir Miles Irving's *A List of the Inscriptions on Tombs or Monuments in the Punjab, North-West Frontier Province, Kashmir and Afghanistan*, Vol. II. A few inscriptions have been also collected by the present compiler. A perusal of both the lists of the inscriptions reported in the following pages would make the reader agree with Mr. Irving that both in antiquity and significance the Haryana inscriptions cannot compare with Dutch and

33. *Journal of the Asiatic Society of Bengal*, Vol. XLIII, Part-I, p. 108; see also: *Indian Antiquary*, Vol. XXI, No 147 p. 186.

34. Muhammadan Inscriptions from the Suba of Dhili, *Epigraphia Indica*, Vol. II, pp. 130-59, pp. 424-37.

Portuguese inscriptions of the 16th and 17th centuries which are found in Madras and Bengal. In fact, the British flag only crossed the Jumna in 1803, and of the Christian adventurers who lived or travelled in the Punjab in the days before the British rule, the relics that remain are the scantiest. It is an irony that some of the early adventurers who ruled over this region did not become a part of it after their death. Take for instance, George Thomas, the Irish sailor who reigned at Hansi, and aspired to conquer the Punjab. He rests at Berhampur in Bengal. Unlike his master, however, Hopkins, lies in an unknown grave somewhere in the Rohtak District. Five only of these soldiers of fortune are commemorated by monuments in Haryana, of whom three, Deremao at Delhi and Perez and Etienne at Gurgaon are of note. At Hansi, is a tomb of the valiant Bernier who fell in the siege that dethroned George Thomas; the stone does not however mark his resting place, as it was found in a village by a member of the Skinner family. Most famous of all, James Skinner, founder of Skinner's House of Hansi lies before the altar of the Church he built in Delhi. In the churchyard lies his warm friend, William Fraser, the Commissioner, who was assassinated by Nawab Shamas-Uddin-Khan of Loharu and Ferozepur-Jhirka in 1835.³⁵

Many important events of the Uprising of 1857 take life from the inscriptions given here. At Karnal died Gen. Anson, the British Commander-in-Chief on 30th May, 1857 and was buried here on his way to Delhi. His remains were subsequently taken to England, and no monument marks their temporary resting place. Colonel Hallifax of the 75th Foot who also died on the march to Delhi lies buried here. The rising at Hissar, Hansi, and Sirsa on May 29th is commemorated in the monument at Hissar and graves at Hansi and Sirsa.

The inscriptions from Kurukshetra give some idea how the British officials cared for the religious sentiments of the Hindus.

The list is by no means complete. Hundreds of important inscriptions which can throw important light on the various aspects of

35. Skinner wrote about William Fraser thus : "I came here to have my Church consecrated, which was done on the 21st instant, and a most handsome white marble tomb has been put over poor William. So you see, by the blessing of God, I have served Him and my friend too, whose memory and love remain firm in my old heart; and I only wish that when I am no more I may be laid alongside of him. In him, I have lost the best friend I ever had in this world; and my friendship with the world ends with him. I only wish I were lying with him. Less than six years, and his body was brought in from Hansi to rest besides that of his friends. All Delhi came out to meet it, and 'none of the emperors', said the people 'were ever brought into Delhi in such state as Sikandar Sahib'. Miles Irving, *op. cit.*, p. 22.

Haryana's history still remain to be discovered. For example, medieval and modern inscriptions which are likely to be found engraved on tombs and other monuments at towns like Pinjore, Ambala, Jagadhri, Thanesar, Pehowa, Jind, Barwala, Bhuna, Sirsa, Narnaul, Rewari, Nuh, Ferozpur-Jhirka, etc., have not so far been recorded or published. An effort in this direction is proposed to be made by the editor shortly.

ANCIENT INSCRIPTIONS

The Delhi-Topra Pillar Inscriptions¹

1.1 First Pillar Edict

Text

(A) देवानंपिये पियदसि लाज हेवं आहा (B) सदुवीसति—
 वसअभिसितेन मे इयं धमलपि लिखापिता
 (C) हितपालते दुसंपटिपादये अनंत अगाया धमकामताया
 अगाय पलीलाया अगाय सुसूयाया अगेन भयेता
 अगेन उसाहेता (D) एस खु खो मम अनुसयिया
 धमापेसा धमकामता वा सुवे सुवे वडिता बडीसति थे वा
 (E) पुलिता पि च मे उकसा चा मेवया चा मभिमा चा अनुविधीयती
 संपटिपादयंति चा अलं चपलं समादपयितवे (F) हेमेवा अंत—
 महामाता पि (G) एस हि विधि या दयं धमेन पालना धमेन विधाने
 धमेन मुलियना धमेन गोती ति

Translation

King Devānāmpriya Priyadārśin speaks thus. (A)
 This rescript on morality was caused to be written by me (when
 I had been) anointed twenty six years. (B)
 (Happiness) in this (world) and in the other (world) is difficult to
 secure without great love of morality, careful examination, great
 obedience, great fear (of sin), (and) great energy. (C)
 But indeed by my instruction this regard for morality and love
 of morality have been promoted day by day and will progress still
 (more). (D)

1. Hultzsch, E., Delhi-Topra Pillar Edicts, *Corpus Inscriptionum Indicarum*, Vol. I, pp 119-137; Prinsep, *JASB*, Vol. VI, (1837), pp. 366-609; Bühler, *Epigraphia Indica*, Vol. II, pp. 245 ff; Cunningham, A., *Corpus Inscriptionum Indicarum*, Vol. I (1961), pp. 34-36; Kuraishi, J.A., 'A Memoir on Kotla Firoz Shah, Delhi with a translation of *Sirat-i-Firoz Shahi* by Mohammad Hamid Kuraishi', *Memoirs of the Archaeological Survey of India*, No. 52 (1937), pp. 1-32; Turnour, George, 'Further notes on the Inscription on the column at Delhi, Allahabad, Beliah etc,' *JASB*, Vol. VI (1837), pp. 1049-1064.

And my agents also, both the high ones and the low ones, and those of middle rank, are conforming to and practising (morality), (and are thus) able to stir up fickle (persons). (E)

In the same way the *Mahāmātras*, of the borderers also (are acting). (F)

For (their) instruction (is) this, viz. to protect according to morality, to dispose according to morality, to cause pleasure according to morality, (and) to guard (their speech) according to morality. (G)

1.2 Second Pillar Edict

Text

(A) देवानंप्रिये पियदसि लाज

हेवं अह्रा (B) धंमे साधु कियं च धंमे ति (C) अपासिनवे बहु कयाने

दया दाने सचे सोचये (D) अक्षुदाने पि मे बहुविधे दिने (E) दुपद

अनुपदेसु पखिवालिचलेसु विविधे मे अनुगहे कटे आ पान

दाक्षिनाये (F) अंगानि पि मे बहूनि कयानानि कटानि (G) एताये मे

अथाये इय धंमलिपि लिखापिता हेवं अनुपटिपजंनु चित्त

वितिका च होतू ती ति (H) ये च हेयं संपटिपजीसति से सुकट कछत्ती ति

Translation

King *Devānāmpriya Priyadarśin* speaks thus. (A)

(To practise) morality is meritorious; but what does morality include ? (B)

(It includes) few sins, many virtuous deeds, compassion, liberality, truthfulness, (and) purity. (C)

The gift of spiritual insight also has been bestowed by me in many ways. (D)

On bipeds and quadrupeds, on birds and aquatic animals various benefits have been conferred by me, (even) to the boon of life. (E)

And many other virtuous deeds also have been performed by me. (F)

For the following purpose was this rescript on morality caused to be written by me, (viz.) in order that (men) might conform to it and that it might be of long duration. (G)

And he who will act thus will perform good deeds. (H)

1.3 Third Pillar Edict

Text

(A) देवानंप्रिये पियदसि लाज हेवं अह्रा (B) कयानंमेव देखति इयं मे

कयाने कटे ति (C) नो मिन पापं देखति इयं मे पापे कटे ति इयं वा अपासिनवे

नामा ति (D) दुपटिपेसे चु सो एसा (E) हेवं चु सो एस देखिये (F) इमानि

आसितवगामीनि नाम अथ चंडिये निठूलिये कोषे माने इस्या
कालनेन व हकं मा पलिभसयिसं (G) एस बाढ देखिये (H) इयं मे
हिदतिकये इयंमन मे पालतिकाये

Translation

King *Devānāmpriya Pṛtyadarsin* speaks thus. (A)
(Men) regard only (their) virtuous deeds, (thinking) : 'This
virtuous deed has been performed by me'. (B)
They do not at all regard (their) evil deeds, (thinking): 'This evil
deed has been performed by me; this very (act) is called a sin'. (C)
Now this is indeed difficult to recognize. (D)
But indeed this ought to be regarded thus: (E)
'These (passions), viz. fierceness, cruelty, anger, pride, envy,
are called sinful. Let me not ruin (myself) by (these) very
(passions)'. (F)
The following ought to be specially regarded : (G)
'This (action conduces) to my (happiness) in this (world), that
other (action) to my (happiness) in the other (world)'. (H)

1.4 Fourth Pillar Edict

Text

(A) देवानंपिये पियदसि लाज हेवं आहा (B) सटुवीसतिवस
अभिसितेन मे इयं धम्मलिपि लिखापिता (C) लज्जका मे
बहुसु पानसलसहसेसु जनसि आयत्ता (D) तेसं ये अभिहाले वा
दंडे वा अतपतिये मे कटे किति लज्जका अस्वय्य अभीता
कंमानि पवतयेव्व जनस जानपदसा हितसुखं उपपदेव्व
अनुग्रहिनेव्व चा (E) सुखीयनदुखीयनं जानिसंति धम्मयुतेन च
वियोवदिसंति जनं जानपदं किति हिदतं व पालतं च
आलाघयेव्व ति (F) लज्जका पि लघंति पटिचलितवे मं (G) पुलिसानि पि मे
छंदनानि पटिचलिसंति (H) ते पि च कानि वियोवदिसंति येन मं लज्जका
चघंति आलाघयितवे (I) अथा हि पजं वियताये धातिये निसिज्जि
अस्वये होति दिवत भाति चघति मे पजं सुलं पलिहट्टे
हेवं ममा लज्जका कटा जानपदस हित सुलाये (J) येन एते अभीता
अस्वय्य संतं अविमना कंमानि पवतयेव्व ति एतेन मे लज्जकानं
अभिहाले व दंडे वा अतपतिये कटे (K) इच्छित्तविये हि एसा किति
वियोहालसमता च सिय दंडसमता चा (L) अब इते पि च मे आवुति
बंधनबधामं मुनिसानं तीलितदंडानं पतवधानं तिति दिवसानि मे
योते दिने (M) नातिका व कानि निभूपयिसंति जीविताये तानं
नासंतं वा निभूपयिता दानं दाहंति पालतिकं उपपासं व कच्छति
(N) इद्या हि मे हेवं निजुघसि पि कालसि पालतं आलाघयेव्व ति (O) जनस च
वडति विविधे धम्मचलने संयमे दानसविभागे ति

Translation

King *Devānāmpriya Priyadarśin* speaks thus. (A)

This rescript on morality was caused to be written by me (when I had been) anointed twenty-six years. (B)

My *Lajūkas* are occupied with the people, with many hundred thousands of men. (C)

I have ordered that either rewards or punishments are left to their discretion, in order that the *Lajūkas* should perform (their) duties confidently (and) fearlessly, that they should bestow welfare and happiness on the people of the country, and that they should confer benefits (on them). (D)

They will know how to cause pleasure and to cause pain (to them), and will exhort the people of the country through those who are devoted to morality, in order that they may attain (happiness) both in this (world) and in the other (world). (E)

The *Lajūkas* also must obey me. (E)

They will also obey the agents who know (my) wishes. (G)

And these (agents) will also exhort those (people), in order that the *Lajūkas* may be able to please me. (H)

For, as one feels confident after having entrusted (his) child to an intelligent nurse, (thinking): 'The intelligent nurse will be able to keep my child well', so the *Lajūkas* were appointed by me for the welfare and happiness of the country-people. (I)

In order that they should perform (their) duties, being fearless, confident, (and) unperturbed, for this (purpose) I have ordered that either rewards or punishments are left to the discretion of the *Lajūkas*. (J)

For the following is to be desired, (viz.) that there should be both impartiality in judicial proceedings and impartiality in punishments. (K)

And my order (reaches) even so far (that) a respite of three days is granted by me to persons lying in prison on whom punishment has been passed, (and) who have been condemned to death. (L)

(In this way) either (their) relatives will persuade those (*Lajūkas*) to (grant) their life, or, if there is none who persuades (them), they will bestow gifts or will undergo fasts in order to (attain happiness) in the other (worlds). (M)

For my desire is this, that, even when the time (of respite) has expired, they should attain (happiness) in the other (world). (N)

And various moral practices, self-control, (and) the distribution of gifts are (thus) promoted among the people. (O)

1.5 Fifth Pillar Edict

Text

(A) देवानंप्रिये प्रियदत्ति लाज हेवं अहं (B) सद्बुधिसत्तवस—

अभिसितेन मे इमानि जातानि अवधियानि कटानि सेवया
 सुके साक्षिका अजुने चकवाके हूँसे नंदीमुखे गेलाटे
 जतूका अंबाकपीलिका दली अनठिकमछे वेदवेयके
 गंगापुपुटे संकुजमछे कफटसयके पंनससे सिमले
 संडके ओकपिडे पलसते सेतरुपोले गामकपोले
 सवे चतुपदे ये पटिभोगं नो एति न च खादियती (C)
 एलका चा सूकली चा गमिनी च पायमीना च अवधिय-प तके
 पि च कानि आसंसासिके (D) बभिकुकुटे नो कटविये (E) तुसे सजीवे
 नो आपेतविये (F) दावे अनठाये वा विहिसाये वा नो आपेतविये
 (G) जीवेन जीवे नो पुसितविये (H) तीसु चातुंमासीसु तिसायं पुनमासियं
 तिति दिवसानि चाबुदसं पंनडसं पटिपदाये धुवाये वा
 अनुपोसथं मछे अवधिये नो पि बिकेतविये (I) एतानि येवा दिवसानि
 नागवनसि केवटभोगसि यानि अनानि पि जीवनिकायानि
 न हंतवियानि (J) अठमीपलाये चाबुदसाये पंनडसाये तिसाये
 पुनावसुने तीसु चातुंमासीसु सुदिवसाये मोने नो नीलखितविये
 अजके एडके सूकले ए वा पि अने नीलखितविति नो नीलखितविये
 (K) तिसाये पुनावसुने चातुंमासिये चातुंमासिपलाये अस्वसा गोनसा
 लखने नो कटविये (L) यावत्तदुवीसतिवत्सअभिसितेन मे एताये
 अंतलिकाये पंनवीसति बंधनमोखानि कटानि

Translation

King *Devānāmpriya Priyadarśin* speaks thus. (A)
 (When I had been) anointed twenty-six years, the following ani-
 mals were declared by me inviolable, viz. parrots, *mainās*, the
aruṇa, ruddy geese, wild geese, the *nandīmukha*, the *gelāṭa*, bats,
 queen-ants, terrapins, boneless fish, the *vedaveyaka*, the *Gaṅgā-
 pupuṭaka*, skate-fish, tortoises and porcupines, squirrels (?), the
śrṃara, bulls set at liberty, iguanas (?), the rhinoceros, white
 doves, domestic doves, (and) all the quadrupeds which are neither
 usefull nor edible. (B)
 Those (she-goats), ewes, and sows (which are) either with young
 or in milk, are inviolable, and also those (of their) young ones
 (which are) less than six months old. (C)
 Cocks must not be caponed. (D)
 Husks containing living animals must not be burnt. (E)
 Forests must not be burnt either uselessly or in order to destroy
 (living beings). (F)
 Living animals must not be fed with (other living animals). (G)
 Fish are inviolable, and must not be sold, on the three *Chātur-
 māsis* (and) on the *Tishyā* full-moon during three days, (viz.)
 the fourteenth, the fifteenth, (and) the first (*tithi*), and invariably
 on every fast-day. (H)

And during these same days also no other classes of animals which are in the elephant-park (and) in the preserves of the fishermen, must be killed. (I)

On the eighth (*tithi*) of (every) fortnight, on the fourteenth, on the fifteenth, on *Tishyā*, on *Punarvasu*, on the three *Chāturmasīs*, (and) on festivals, bulls must not be castrated, (and) he-goats, rams, boars, and whatever other (animals) are castrated (otherwise), must not be castrated (then). (J)

On *Tishyā*, on *Punarvasu*, on the *Chāturmasīs*, (and) during the fortnight of (every) *Chāturmasīs*, horses (and) bullocks must not be branded. (K)

Until (I had been) anointed twenty-six years, in this period the release of prisoners was ordered by me twenty-five (times). (L)

1.6 Sixth Pillar Edict

Text

(A) देवानंप्रिये विषदसि लाज हेवं अहं (B) दुवाडस—

वसप्रभिसितेन मे धंमलिपि लिखापिता लोकसा

हितसुखाये से तं अपहृटा तं तं धंमवडि पापोषा

(C) हेवं लोकसा हितसुखे ति पटिवेखामि अथ इयं

नातिमु हेवं पतिपासनेसु हेवं अपकठेसु

किं कानि सुखं अवहामी ति तथ च विदहामि (D) हेमेवा

सवनिकायेसु पटिवेखामि (E) सवपासंहा पि मे पूजिता

विधिघाय पूजाया (F) ए च इयं अतना पचूपवमने

से मे भोक्कमते (G) सडुवीसतिवसप्रभिसितेन मे

इयं धंमलिपि लिखापिता ।

Translation

King *Devānāmpriya Priyadarśin* speaks thus. (A)

(When I had been) anointed twelve years, rescripts on morality were caused to be written by me for the welfare and happiness of the people, (in order that), not transgressing those (rescripts), they might attain a promotion of morality in various respects (B) (Thinking) : 'thus the welfare and happiness of the people (will be secured),' I am directing my attention not only to (my) relatives, but to those who are near and far, in order that I may lead them to happiness, and I am instructing (them) accordingly. (C) In the same manner I am directing my attention to all classes. (D) And all the sects have been honoured by me with honours of various kinds. (E)

But this is considered by me (my) principal (duty), viz. visiting (the people) personally. (F)

(When I had been) anointed twenty-six years, this rescript on morality was caused to be written by me. (G)

1.7 Seventh Pillar Edict

Text

(A) देवानंपिये पियदसि लाजा हेवं आहा (B) मे अतिकंतं
अंतलं लाजाने ह्यु हेवं इच्छिमु कथं जने
धंमवडिया वडेया नो चु जने अनुलुपाया धंमवडिया
वडिया (C) एतं देवानंपिये पियदसि लाजा हेवं आहा (D) एस मे
हुया (E) अतिकंतं च अंतलं हेवं इच्छिमु लाजाने कथं जने
अनुलुपाया धंमवडिया वडेया ति नो च जने अनुलुपाया
धंमवडिया वडिया (F) से किनसु जने अनुपटिपजेया
(G) किनसु जने अनुलुपाया धंमवडिया वडेया ति (H) किनसु कानि
अभ्यु'नामयेहं धंमवडिया ति (I) एतं देवानंपिये पियदसि लाजा हेवं
आहा (J) एस मे हुया (K) धंमसावनानि सावापयामि धंमानुसथिनि
अनुसासामि (L) एतं जने सुतु अनुपटीपजीसति अभ्यु'नमिसति
धंमवडिया च वाढं वडिसति (M) एताये मे अठाये धंमसावनानि सावापितानि
धंमानुसथिनि विविधानि आनपितानि य'.....सा पि बहुने जनसि आयता ए
ते पलियोवदिसंति पि पविचलिसंति पि (N) लङ्का पि बहुकेसु पानसतसहसेसु
आयता ते पि मे आनपिता हेवं च हेवं च पलियोवदाय
जनं धम्युतं (O) देवानंपिये पियदसि हेवं आहा (P) एतमेव मे अनुवेखमाने
धंमयंभानि कटानि धंममहामाता कटा धंम'.....कटे (Q) देवानंपिये पियदसि
लाजा हेवं आहा (R) मनेसु पि मे निगोहानि लोपापितानि छायोपयानि होसंति
पसुमुनिसानं अवावडिक्या लोपापिता (S) अडकोसिक्यानि पि मे उदुपानानि ।
खानापापितानि निसिडया च कासापिता (T) आपानानि मे बहुकानि तत
तत कासापितानि पटीभोगाये पसुमुनिसानं (U) ल'.....एस पटीभोगे नाम (V)
विविधाया हि सुखायनाया पुल्लिमेहि पि लाजीहि ममया च सुलयिते लोके (W)
इमं चु धंमानुपटीपती अनुपटीपजंतु ति एतदथा मे ।
एस कटे (X) देवानंपिये पियदसि हेवं आहा (Y) धंममहामाता पि मे ते
बहुविधेषु अठेसु आनुगहिकेसु वियापटासे पवजीतानं चेव विहियानं च सब'.....
ठेसु पि च वियापटासे (Z) संघठसि पि मे कटे इमे वियापटा होहति ति हेमेव
वाभनेसु आजीधिकेसु पि मे कटे ।
इसे वियापटा होहति ति निचंठेसु पि मे कटे इमे वियापटा होहति नानापासंठेसुपा
मे कटे इमे वियापटा होहति ति पटिविसिठं पटीविसिठं तेसु तेसु ते'..... तमा
(AA) धंममहामाता चु मे एतेसु चेव वियापटा सवेसु च अनेसु पासंठेसु (BB)
देवानंपिये पियदसि लाजा हेवं आहा ।
(CC) एते च अने च बहुका मुखा दानविसगसि वियापटासे मम चेव देविनं च
सबसि च मे ओलोघनसि ते बहुविधेन आकालेन तानि तानि लुठायतनानि
पटी'.....हिद चेव विसासु च (DD) दालकानं पि च मे कटे अनानं च देवि-
कुमालानं इमे दानविसगसेसु वियापटा होहति ति ।
धंमापदानठाये धंमानुपटिपतिये (EE) एस हि धंमापदाने धंमपटीपति च या इयं
दया दाने सचे सोचवे मदवे साधवे च लोकस हेवं वडिसति ति (FF) देवानंपिये

प*****स लाजा हेवं आहा (GG) यानि हि कानिचि ममिया साधवानि कटानि
 तं लोके अनूपटीपने तं च अनुविधियंति (HH) तेन वडिता च
 वडिसंति च मातापितृसु सुसुसाया गुलुसु सुसुसाया वयोमहालकानं अनुपटीपतिया
 बाभनसमनेसु कपनवलाकेसु आच दासभटकेसु संपटीपतिया (II) देवानंपिय*****
 यदसि लाजा हेवं आहा (JJ) मुनिसानं चु या इयं धंमवडि वडिता दुवेहि येव
 आकालेहि धंमनियमेन च निभूतिया च
 (KK) तत चु लहु से धंमनियमे निभूतिया च भुये (LL) धंमनियमे चु खो एस
 ये मे इयं कटे इमानि च इमानि जातानि अवधियानि (MM) अनानि पि चु
 बहुक*****धंमनियमानि यानि मे कटानि (NN) निभूतिया च चु भुये मुनिसानं
 धंमवडि वडिता अविहिंसाये भुतानं
 अनालंभाये पानानं (OO) से एलाये अयाये इय कटे पुतापपोतिके चंदमसुलियिके
 होतु ति तथा च कनुपटीपजंतु ति (PP) हेवं हि अनुपटीपजंतं हितपालते भालधे
 होति (QQ) सतविसतिवसाभिसितेन मे इयं धंमलिखि लिखापापिता ति (RR)
 एतं देवानंपिये आहा (SS) इयं
 धंमलिखि अत अयि सिलाधंभानि वा सिलाफलकानि वा तत कटविया एन एस
 चिलठितिके सिया ।

Translation

King *Devānāmpriya Priyadarśin* speaks thus. (A)

The kings who were in times past, had this desire, that men might (be made to) progress by the promotion of morality; but men were not made to progress by an adequate promotion of morality. (B)

Concerning this, king *Devānāmpriya Priyadarśin* speaks thus. (C)
 The following occurred to me. (D)

On one hand, in times past kings had this desire, that men might (be made to) progress by an adequate promotion of morality; (but) on the other hand, men were not made to progress by an adequate promotion of morality. (E)

How then might men (be made to) conform to (morality) ? (F)

How might men (be made to) progress by an adequate promotion of morality ? (G)

How could I elevate them by the promotion of morality ? (H)

Concerning this, king *Devānāmpriya Priyadarśin* speaks thus. (I)

The following occurred to me. (J)

I shall issue proclamations on morality, (and) shall order instruction in morality (to be given). (K)

Hearing this, men will conform to (it), will be elevated, and will (be made to) progress considerably by the promotion of morality. (L)

For this purpose proclamations on morality were issued by me, (and) manifold instruction in morality was ordered (to be given), (in order that those agents) (of mine) too, who are occupied with

many people, will exhort (them) and will explain (morality to them) in detail. (M)

The *Lajūkas* also, who are occupied with many hundred thousands of men,—these too were ordered by me: 'In such and such a manner exhort ye the people who are devoted to morality'. (N)
Devānāmpriya Priyadarśin speaks thus. (O)

Having in view this very (matter), I have set up pillars of morality, appointed *Mahāmātras* of morality, (and) issued (proclamations) on morality. (P)

King *Devānāmpriya Priyadarśin* speaks thus. (Q)

On the roads banyan-trees were caused to be planted by me, (in order that) they might afford shade to cattle and men, (and) mango-groves were caused to be planted. (R)

And (at intervals) of eight *kōs* wells were caused to be dug by me, and flights of steps (for descending into the water) were caused to be built. (S)

Numerous drinking-places were caused to be established by me, here and there, for the enjoyment of cattle and men. (T)

(But) this so-called enjoyment (is) of little consequence. (U)

For with various comforts have the people been blessed both by former kings and by myself. (V)

But by me this has been done for the following purpose: that they might conform to that practice of morality. (W)

Devānāmpriya Priyadarśin speaks thus. (X)

Those my *Mahāmātras* of morality too are occupied with affairs of many kinds which are beneficial to ascetics as well as to householders, and they are occupied also with all sects. (Y)

Some (*Mahāmātras*) were ordered by me to busy themselves with the affairs of the *Saṃgha*; likewise others were ordered by me to busy themselves also with the (and) *Ājīvikas*; *Brāhmaṇas* others were ordered by me to busy themselves also with the *Nirgranthas*; others were ordered by me to busy themselves also with various (other) sects; (thus) different *Mahāmātras* (are busying themselves) specially with different (congregations). (Z)

But my *Mahāmātras* of morality are occupied with these (congregations) as well as with all other sects. (AA)

King *Devānāmpriya Priyadarśin* speaks thus. (BB)

Both these and many other chief (officers) are occupied with the delivery of the gifts of myself as well as of the queens, and among my whole harem (they are reporting) in diverse ways different worthy recipients of charity both here and in the provinces. (CC)

And others were ordered by me to busy themselves also with the delivery of the gifts of (my) sons and of other queens' sons, in order (to promote) noble deeds of morality (and) the practice of morality. (DD)

For noble deeds of morality and the practice of morality (consist in) this, that (morality), viz. compassion liberality, truthfulness, and gentleness, and goodness, will thus be promoted among men. (EE) King *Devānāmpriya Priyadarśin* speaks thus. (FF)

Whatsoever good deeds have been performed by me, those, the people have imitated, and to those they are conforming. (GG) Thereby they have been made to progress and will (be made to) progress in obedience to mother and father, in obedience to elders, in curtesy to the aged, in courtesy to *Śramaṇas* and *Brāhmaṇas*, to the poor and distressed, (and) even to slaves and servants. (HH) King *Devānāmpriya Priyadarśin* speaks thus. (II)

Now this progress of morality among men has been promoted (by me) only in two ways, (viz.) by moral restrictions and by conversion. (JJ)

But among these (two), those moral restrictions are of little consequence; by conversion, however, (morality is promoted) more considerably. (KK)

Now moral restrictions indeed are these, that I have ordered this, (that) certain animals are inviolable. (LL)

But there are also many other moral restrictions which have been imposed by me. (MM)

By conversion, however, the progress of morality among men has been promoted more considerably, (because it leads) to abstention from hurting living beings (and) to abstention from killing animals. (NN)

Now for the following purpose has this been ordered, that it may last as long as (my) sons and great-grand sons (shall reign and) as long as the moon and the sun (shall shine), and in order that (men) may confirm to it. (OO)

For if one conforms to this, (happiness) in this (world) and in the other (world) will be attained. (PP)

This rescript on morality was caused to be written by me (when I had been) anointed twenty-seven years. (QQ)

Concerning this, *Devānāmpriya* says. (RR)

This rescript on morality must be engraved there, where either stone pillars or stone slabs are (available), in order that this may be of long duration. (SS)

1.8 Kharosthi Stone Inscription from Karnal²

Text

सिधि करि (श) कवि (त) उ (***पुत्रेन)
 लपोनेन अइ पुक (रिनि करविह)
 म (रमे)

2. Know, Sten, op. cit., p. 179.

Translation

Hail. By Kriṣakavi, (the son of), ...the grandson of.....la, this pond.....

Tusam Rock Inscriptions³

Text

1.9 First Inscription

जितं भगवता भगवत्पाददेहे

Translation

Victory has been achieved by the Divine One, in (this) region belonging to the feet of the Divine One.

1.10 Second Inscription

Text

जितम भीक्षुमेव जाम्बवतीवदनारविन्दोद्विज्जालिना
दानवाङ्गनामुष्णाम्भोजं लक्ष्मीं तुषारेण विष्णुना
अनेकं पुरुषाभ्यागतार्थ्यसात्वतयोषाचार्य्य—
भगवद्भक्त्यशस्त्रातप्रपौत्रस्याचार्य्यविष्णुत्रातपौत्रस्याचार्य्य—
वसुदत्तपुत्रस्य रावण्यामुत्पन्नस्य गोतमसगौत्रस्याचार्य्योपाध्याय—
वशास्त्राता (तु) जस्याचार्य्यसोमत्रातस्येवं भगवत्पादोपयो
ज्यंकुण्डमुपय्यावस्यः कु—
ण्डं चापरं

Translation

Verily victory has been achieved again and again by (the God) Vishnu, who is a mighty bee on the waterlily which is the face of Jāmbavatī, (and) a very frost to (cause the withering of) the beauty of the waterlilies which are the faces of the women of the demons. This reservoir, intended for the use of the feet of the Divine One, (and) the house above (it), and the second reservoir, (are the work) of the *Āchārya* Somatrāta,—the son of the son's son of Yaśastrāta, who was the successor of many men (of preceding generations), who was a highly esteemed *Sātvata*; who was an *Āchārya* of the *Yoga* philosophy; and who was a devotee of the Divine One;—the son's son of the *Āchārya* Vishṇutrāta;—the son, begotten on Rāvaṇi, of the *Āchārya* Vasudatta;—a member of the Gotama *gotra*;—(and) younger brother of the *Āchārya* and *Upādhyāya* Yaśastrāta.

3. Fleet, J.P., op. cit., p. 269.

Hissar Pillar Inscriptions⁴**1.11 First Inscription**

भगवद् भक्तः

The worshipper of Bhagavat

1.12 Second Inscription

श्री नन्दिल सुवर्णकार रुद्र

The auspicious Nandila, the gold-smith (son of) Rudra

1.13 Third Inscription

श्री उमादा(न)स्य

of the auspicious Umādāsa

1.14 Fourth Inscription

सुवर्णउत्ता(न)स्य

of the gold-smith Uttāna

1.15 Fifth Inscription

पुत्रघात वा नुत्रघात

Puchatrāta or Nuchatrāta

1.16 Sixth Inscription

.....स्य

of (name lost) upādhyā

1.17 Seventh Inscription

सत्रयज्ञ

Satrayajña

1.18 Eighth Inscription

श्री (ना) ग भद्र

The auspicious (Nā)gabhadra.

1.19 Fragmentary Stone Inscription from Kapalmochan⁵*Text*

स्त्री भाविस्वितस्स मस्य सेत्तिभच्छ.....

सतेचापि पञ्चषष्ट्याधिके तथा माघ मासे सीत.....

Translation

When (?) hundred and sixty-five years had elapsed in the month of māgha, the bright (half).....

1.20 Stone Inscription from Laos⁶*Text*

.....

4. These inscriptions are engraved on different parts of the pillar and are separate having no relationship with each other; Cunningham, A. Op. cit., Vol. V, p. 141.

5. Cunningham, A., op. cit., Vol., XIV, p. 77.

6. Majumdar, R.C., 'The Antiquity and Importance of Kurukshetra', *Journal of Haryana Studies*, Vol. IV, Nos. 1-2, pp. 1-10.

ये वसन्ति महातीर्थे तत्र च ये मृता नराः ।
 स्तवनं ये च कुर्वन्ति तत्फलं प्राप्नुवन्तु ते ॥ (५)
 यत्तत् पुण्योपमफलं प्रभासादिपुराकृतेः ।
नाम तदेवात्र भवतु धृतमय मे ॥ (६)
 ये देवा यज्ञमात्रार्थमागता रोहिता दिवि ।
 ब्रह्मोपेन्द्रश्चराद्यस्ते तन्नाम प्रविशन्तु वे ॥ (७)
 (इत्ये) यमादिप्रणिधी राशश्चिन्तयतस्तदा ।
 नामगतं कुरुक्षेत्रंप्यफलेस्समम् ॥ (८)
 यत्पूर्वमभिहितं स्वर्ग्यं फलं देवर्षिकीर्तितं ।
 (कुरुक्षेत्रे) तदेवास्तु कुरुक्षेत्रे नबोध्यते ॥ (९)
 ऋषिणा कुरुणापूर्वंक्षेत्रीकृतं सत्तां ।
 तस्मादिति कुरुक्षेत्रं ख्यातं तीर्थं महाफलम् ॥ (१०)
 त(त्रै) वापि कुरुक्षेत्रे वासुना समुदीहिताः ।
 महाबुध्कृत्कर्म्मणि नयन्ति परमां गतिम् ॥ (११)
 कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम् ।
 ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टपे ॥ (१२)
 पृथिव्यां नैमिशं पुण्यमन्तरीक्षे तु पुष्करम् ।
 नृपानामपि लोकानां कुरुक्षेत्रं विशिष्यते ॥ (१३)
 तन्नाम कीर्त्तनेनापि केन ह्यासप्तमं कुलम् ।
 किं पुनर्ये तु सेवन्ते मनुजा धर्मबुद्धयः ॥ (१४)
 अश्वमेधसहस्रस्य वाजपेय शतस्य च ।
 गवां शतसहस्रस्य संम्यग् दत्तस्य यत् फलम् ॥ (१५)
 तत् फलं तु कुरुक्षेत्रे कुर्वन्ति स्तवनादि ये ।
 तथाप्यहेतु दुष्प्राप्यं लभन्ते ते ध्रुवं फलम् ॥ (१६)
 इत्येवमादिकुशलं पुर्व्वमुक्तं महर्षिभिः ।
 तदेवात्र कुरुक्षेत्रे लभन्तु बहवो ज(नाः) ॥ (१७)
 यानि तीर्थसहस्राणां कुरुक्षेत्रे फलानि च ।
 अत्र निश्शेषतस्ता(नि) सन्तु सन्ति हितानि च ॥ (१८)
 अर्द्धयोजनमायाममस्य तीर्थस्य कीर्त्ति(तम्) ।
 यं यं प्रदेशमागम्य स महापापपावनः ॥ (१९)
 ये शरीरपरित्यागं कुर्वन्ति स्तवनं च ये ।
 ये तृष्णाया च सेवन्ते पिबन्ति च समाहिता ॥ (२०)
 येषामग्निमखादीनां दानानां नैकसम्पदाम् ।
 फलानि यान्यशेषाणि प्राप्यन्तां तानि ते जनाः ॥ (२१)
 पापिष्ठाखिलपुरुषा मुच्यन्तां बहुपापतः ।
 किं पुनर्धर्मनिरता महातीर्थनिषेवनात् ॥ (२२)

Translation

.....
 Those who live, and those who die and those who offer prayers in a great place of pilgrimage (*mahātīrtha*) attain its result (accordingly). (5)

Let the same be held by me today, the fruit which is like the religious merit previously acquired after visiting places like Prabhāsa. (6)

The gods who have come only for sacrifices and who are (now) ascended in the heaven headed by Brahmā, Viṣṇu and Śiva, may suggest name to this place. (7)

After making this submission the king while he was thinking over it the name of Kurukshetra struck him. (8)

The fore-described religious merit which takes one to the paradise and which is eulogised by the divine sages, the same may be attained in the newly set Kurukshetra. (9)

The place became famous as Kurukshetra, the centre of pilgrimage and of great religious merit for the very reason that it was ploughed by the sage Kuru for good people. (10)

In that Kurukshetra even a greater sinner is taken to the highest goal (by the particles of dust) driven by the wind. (11)

(He who always says) I shall go to Kurukshetra and I shall reside in Kurukshetra (is traced from sins); those who reside in Kurukshetra are as if residing in heaven. (12)

Naimiṣa is the best religious place on earth, Pushkara in the serial region while Kurukshetra is the most distinguished in all the three worlds. (13)

Even if one extols its name the seventh generation of his family (is blessed) then what to say of those religious minded (persons) who stay here ? (14)

The religious merit gained by performing a thousand horse sacrifices, and a hundred *Vājapeya* (or of) a hundred thousand cows duly given; (15) is acquired by those who after prayers at Kurukshetra and that too without any motive obtain that fruit which is not only determinate but also very difficult to attain. (16)

May such religious merit which has been described by sages previously be accomplished by many people in this Kurukshetra. (17)

The useful merit of thousand *tīrthas* acquired at Kurukshetra, may all that be present here. (18)

This place of pilgrimage is said to have extended over half a *Yojana* and those places which are included in it are destroyers of greater sins. (19)

Those who die here and those offer prayers are like persons who quench their thirst by drinking water with great concentration. (20)

The fruits acquired by (performing) *Agnistoma* sacrifices or by

giving great riches, may all that be received by those (who live here). (21)

When all great sinners are washed here of all their sins then what to say of those religious people who reside at this great place of pilgrimage ? (22)

1.21 Sonpat Copper Seal Inscription of Harṣavardhana⁷

Text

.....य.....श्री म (?) हा (?) दा).....
परमादित्य म (क्तो महारा) ज श्री राज्यवर्द्धनः ॥
 तस्य पुत्रस्तत्पा—
 (दानुध्यातः) श्री (?) म (?) हा (?) देव्यामु (त्पन्नः परमा) दित्यभक्तो
 महाराज श्री मदादित्य—
 (वर्द्धनः) (त) स्य (पुत्रस्तत्पादानुध्यातः श्री) महासेनगुप्ता देववामुत्पन्नः—
य । सर्वं वपुर्गुणैश्च व्यवस्थापनं प्रवृ—
 (तः)य.....व(?) प्रवर्द्ध.....परमादित्यभक्तः
 परमभट्टारक—
 महाराजाधिराज श्री प्रभाकरवर्द्धनः ॥ तस्य पुत्रस्तत्पादानुध्या(त).....
 श्री मत्वां यशोमत्या (मुत्पन्नः) परमसौगत
(परमभट्टारक) महाराजाधि(राज) श्री राज्यव(र्द्धनः) ॥
 (तस्यानुजस्तत्पादानु) ध्यातोमहादेव्यां यशोमत्या —
 (मुत्पन्नः).....(प)
 (परमभट्टारकम) हा राजा(धि) राज श्री हर्ष—
 वर्द्धनः ॥

Translation

(There was).....the most devout worshipper of the Sun, the *Mahārāja*, the illustrious Rājyavardhana (I). His son, (who meditated on) his feet, (was) the (most devout) worshipper of the Sun, the *Mahārāja*, the illustrious Ādityavardhana, (begotten) on the illustrious Mahādevī (?). His (son, who meditated on his feet), (was).....the most devout worshipper of the Sun, the *Paramabhaṭṭāraka* and *Mahārājādhirāja*, the glorious Prabhākara-vardhana, begotten on the *Devī*, (the illustrious) Mahāsenaguptā,... (and) who was employed in regulating all the castes and stages of religious life. His son, who meditated on his feet, (was) the most devout follower of *Sugata*, the *Paramabhaṭṭāraka* and *Mahārājādhirāja*, the glorious, Rājyavardhana (II), begotten on.....the glorious Yaśomatī. (His younger brother), who meditated on (his feet), (is).....the (*Paramabhaṭṭāraka* and) *Mahārājādhirāja*, the glorious Harshavardhana, (begotten) on the Mahādevī, Yaśomatī.

7. Fleet, J.F., Sonpat Copper seal Inscription of Harshavardhana, *Corpus Inscriptionum Indicarum*, Vol. III, p. 231.

1.22 Mohanbari Fragmentary Stone Inscription⁸*Text*

बोर्दण्डाहति भग्न मन्दिर (मन्दर) गिरि ग्रावाप्रपातोच्छलः बोर्धाग्नि (दुग्धाग्नि)
प्रविलोल मौक्तिकजल विलम्बाक्षि पद्मस्पृष्टः बोरैवमं दिशान्तु वातिक्षणः श्वायाम
खिन्नात्मन सत्काराः (सीत्काराः) परमेष्ठि.....च्छदः

Translation

May the breathing sounds caused by the relentless exertion of Lord Viṣṇu, who carries on his eye-lashes pearl-like drops rising from the foamy sea at the fall of a rock of Mandrāchala hurled down by his mighty arm, bless you.

1.23 Gurawra Votive Temple Inscription of Śaka Saṃvat 819

Text

ॐ ! स्वस्ति भाद्रपदे सीतपक्षे शाके ८१९ गन्देन्दुवपुभिराकलिते प्रतिपदि विधिन्य
विष्णु विष्णुहुरिरितो गतः स्वर्गं ९५४

Translation

Om Svasti, (that) on the first day of the bright half of the *Bhādra* month of *Śaka Saṃvat* 819, Viṣṇuhari, worshipping the god Viṣṇu, went to the heaven, (*Vikrama Saṃvat*) 954.

Inscriptions of Virachandra from Gurawra, District Gurgaon⁹

1.24 First Inscription

Text

ॐ नमः (स्त्रे पू रा म) त्वपुष्पक्षयवगतसंक्षितवत्सानिकृष्टम्
आरादायादमासे प्रविरल सलिले सातिधिर्भूत संशः ।
सम्बन्धि श्रेष्ठ भक्तः सकलजनरतो भानुतुल्य प्रतापो
ध्यात्वा विष्णु सुरोमे तु विद्वन्मुपगता बीरचन्द्रः सुकृमर्मा ॥
सम्बत् ९५३ आषाढ़वदि १२ (?)

Translation

Om Salutation, Virachandra of meritorious actions, entertainer of most beloved devotee of kinsmen, devotee of all men, of the Sun guests, like valour, afflicted with a serious disease, his and having—come, went to heaven in the month of *Āsāḍha* when water

8. The old name of Mohanbari is Jhansua, in Jhajjar Tehsil of Rohtak District.

9. Punia, D.P.S., 'Archaeology of Mahendragarh and Gurgaon Districts (Haryana)' Unpublished Ph.D. thesis, Kurukshetra University, 1976, pp. 153-55; The text of the second inscription is not clear though it records the contents of the first inscription of Virachandra.

was scant all around, after remembering Viṣṇu, who was drawn near thought of, in relation to the boon for the remission of great sin.....the year 953 *Āsāḍhavadī*.

1.25 Second Inscription

ॐ स्वस्ति । नत्वारारस्तिस्तु (?) नू पुराण म र व द्विवा
कौ कं (?) भूतवा श्यं (?) राजकाय । व प्रस्था इति स्थिति सं हृत्वा
का सत्यं चरित इतः श्री (वीर) चंद्रः दिवम
सिते पक्षे त्वाषाडै मन्यं याति सिरा सः ।
.....वाङ्मदि.....

1.26 Gurgaon Inscription¹⁰

*Text*¹¹

सम्बद्धर सते ७२६
वैसाख बदि ४ दुरग
नाग लोकातरि भूत

Translation

On the 4th of the waning moon of *Vaiśākha* in the *Saṃvat* year 729 *Durganāga* left this world i.e died.

1.27 Pinjore Inscription¹²

Text

स्वस्ति । ओं नमो गणपतये समल्लसपत वम्मदेव सरस तम मयं बचरापुर भरलस
बभुमन
बोद्धमवलज्ज वच समस्तर एव सङ्गमे म पुरि पौरहट्टि सानियान्दोस्भव वक्षो
लक्ष्मीपतिस्तस्माधिऽमेव
नकानिववतात कस्तूरिरसप तंगल्लतः तेन समरनिन्तः विष्णुज्ज जिष्णुरलज्ज
करिष्णु रहितो गोपिक पलोभि
नगीनो सादिति रोपयनिहसितान्द यामनसावः गोवर्धनाचल मां चंचल मुख
धिरमः माभ्युधरान्नुच्चिरमच्युत
स बमहसान इव पातु समा सयुष्मान मुक्त करमुनिभि भीतो मन्त्री तन्दोय मुलः
सन्तानेनसि-भूवनमपिन

10. Cunningham, A., *Archaeological Survey of India Report*, Vol. XX, p. 138; The inscription is engraved on a Pillar (13' high, 12½' broad and 5" thick) at one mile north-east of the Station of Gurgaon and on the road to Bahadurgarh.
11. Cunningham reads the date 729 or A.D. 672, or perhaps 928=871 A.D., but the word *Samvatsare Sate* clearly signifies 700 and not as supposed by Cunningham.
12. Three inscriptions have been reported from Pinjore. The first one is badly damaged. Another in *Devanāgarī* letters does not give any meaning. The third one is also mutilated of which the text is given here from Cunningham's reading (Cunningham, A., op. cit., Vol. XIV, p. 75)

दमिताकः सङ्गपना सोतयति सरलस्सिह रद्वाज वंशः लश्मिन् न शपगुणा वामनि
विवेक पाम्नी ॥

1.28 Pehowa Inscription from the Temple of Garibnath¹³

Text

ओ परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीरामभद्रदेवपादानुध्यात परमभट्टारक-
महाराजाधिराजपरमेश्वरश्रीभोजदेवपादानामभिप्रवर्द्धमानक—

स्याणविजयराज्ये सम्बत्सरसप्तद्वये षट्सप्तधिके वैशाखमास शुक्लपक्षसप्तम्यां सम्बत्
२७६ वैशाख शुदि ७ अस्यां सम्बत्सरमासदिव्सपूर्वा—

यां तिथिविह श्रीपृथूदकाधिष्ठाने पिशाचीचतुर्दश्यां घोटकयात्रायां समायात चूटवा-
धिकेत्य भट्टवीरकसुतचन्द तथा राज्यबल तथा बल्लुक (र)राणुकसुत राज्यसीह उत्प—
लिकेत्य भल्लुकसुत माङ्गक विष्णुसुत थोराराक तथा धिक्करिसेलवगुपुरीय दडसुत
कल्लुक एतस्सुत जयराक विष्णुसुत आदित्यराक रज्जुकसुत विष्णु तथा रङ्गक
कल्लुक—

सुत वामुक बलदेवपुरीय खम्भटसुत होड मृगाङ्कसुत विडङ्क केशवसुत धराक
खङ्गकसुत [व]ामुक भाणिकसुत उपहरि शारङ्गविकेत्य नारसुत लोहट

तथा शङ्कर बल्लुकसुत ईश्वरादित्य सीहसुतककेत्य उल्लकसुत वच्छक जयधराकसुत
रणिक सूर [सुत] प्रमद त्रैषाटकीय धारटसुत चन्द (ए) क [ग]ोरकसुत सव्व—
देवशर्मसुत फम्क वगुकसुत कम्मिक घंघकेन्य लल्लिकसुत स्वामिराक सि [पु]
कसुत सी—दामोवरसुत पोम्भ हल्लुकसुत दव्वु***कशिलि [म]राणसुत खज्जिअ—
[व]क्क लङ्गोवकेत्य उसूहसुत वड्ड एवमेतत्प्रमुल नानादेशागतभटा—कण्ठवहरक
[दे]शी श्रीपृथूदकीय [स्थानस्य] पत्तं प्रयच्छति यथास्माभिः

[श्री] कम्पकुब्जे श्रीगुहादित्यकारितदेवाय तथा तत्रैव गोतीर्थकदम्बादित्यका [रित]
देवाय च तथा श्री कम्पकुब्जा [सन्न] श्री भोजपुरे गंगातीरे नागर—

[भ]ट्टप्रभाकरसुतभूवककारित [ग]रुडासनदेवाय तथा श्रीपृथूदके प्राचीसरस्वती-
सन्निधौ भूवकेनैव [का]रित यशवराहाय च पृथूदके घोटक

[घोटिकावे] ग [स] ररुपादिविक्रय [स्य] राजकीयोपकाये ठक्कुरजनपदा [पु]
पकाये च तथा त्रैषाटकादिस्वानेषु केवलं राजकीय एवोपकाये रूपं प्र—

[तिधर्महेतो] यं डवर्मस्त्रयमस्माभिरक्षयनीभ्यां प्रदत्तं तच्चतुर्विंशतिभिर्भागैः
परिकल्प्य भागास्सप्त श्री गुहादित्यकारितदेवाय त [था भा] गास्सप्त

[कदम्बा] दित्यकारितदेवाय तथा भागाः सप्त भूवककारितगरुडासनाय तथा [भा]
गैकः पृथूदके भूवके [कारि] तयशवराहाय तथा भागैकस्तत्पूजकाय ।

[य तथा भा] गैकः पृथूदकस्यानात् तथा घोटक संप्राहककैर्घोटकं प्रति प्रदत्त
धर्मैकस्य कल्पितभागानां द्वादशानां मध्यात्पृथूदके प्राचीसरस्वती—

[सन्निधौ] भूवककारितयशवराहाय [भा] गाः [षट्] था तत्पूज [क]ाय च
भागद्वयं तथा श्री पृथूदकोय स्थानस्य भागाश्चत्वारोस्माभिः प्रतिपादितास्तद—

[नुमान्यं घोटक] विक्रेतुभि [ः] क्रेतुभिश्चा [चन्द्रा] क्रे [का] लं याव [त्]

13. Bühler, G., 'The Peheva Inscription from the Temple of Garibnath' *Epigraphia Indica*, Vol. I (1907), pp. 184-90.

यथोद्दिष्टस्थित्या गोष्ठिकैः सङ्गः स्वतः परतश्च निर्व्याहः कर्त्तव्यः ॥ एते च भागा-
यथोद्दिष्ट—

[स्थित्या गोष्ठिकैः कल्प] यितव्याः ॥

Translation

Om ! During the increasing, auspicious and victorious reign of the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Bhoja who meditates on the feet of his majesty, the supreme sovereign, superior king of great kings (and) supreme lord, the illustrious Rāmabhadra, in the year two hundred exceeded by seventy-six, on the seventh (Lunar day) of the bright half of the month of Vaiśākha, (in figures) *Sarivat 276 Vaiśākha Śudī 7*—on this Lunar day specified as above by the year, month and (civil) day (mentioned) met here in the famous town of Prithūdaka at the horsefair on the *Piśāchichaturdaśī* the (following) inhabitants of Chūjavārsbika, Bhaṭṭa Vṛuka's son Vanda and Rājyavala and Valluka, likewise Rāpuka's son Rājyasiha; the following inhabitants of Utpalika, Bhalluka's son Māṅgaka, Chinha's son Choṇarāka, likewise the following inhabitants of Chikkari Selavaṇapura, Daḍa's son Kalluka, his son Jayarāka, Viṣṇu's son Ādityarāka, Rājjuka's son Chipha and Raṅgaka, Kalluka's son Vāmuka; the (following) inhabitants of Valadevapura (Baladevapura), Khambhaṭa's son Hoḍḍa, Mṛigaṅka's son Viḍḍaka, Keśava's son Dhapuka, Khaṅgaka's son Vāmuka, Maṇikka's son Vehari; (the following) inhabitants of Śāraṅkadika, Nara's sons Lohaṭa (or Lahata) and Śaṅkara, Valluka's son Īśvarāditya; the (following) inhabitants of Siharudukkaka, Ullaka's son Vachchhaka, Jayadharāka's son Raṇika, Sūra's son Pragada; the (following) inhabitants of Traighāṭaka, Dhāraṭa's son Chanda, Ekagoraka's son Savva, Devaśarman's son Phampha, Vagguka's son Kammika; the (following) inhabitants of Ghaṁghaka, Lalika's son Svāmīrāka, Siṁghuka's son Si (ha), Dāmodara's son Pombha, Halluka's son Davvu,—Kaṣīli, Māṇa's son Khajji; the (following) inhabitants of Aśvala-Uhōvaka, Usūha's son Vaḍḍha, the foreman of the—dealers, come from various countries, chief among whom are those mentioned above, grants to the sacred place of famous Prithūdaka a charter to the following (effect) : To the (temple of the) god built by the illustrious Guhāditya in famous Kanyakubja, and to (the temple of the) god riding on Garuḍa built by Bhūvaka, the son of the Nāgarabhaṭṭa Prabhākara on the bank of the Ganges in famous Bhojapura near famous Kanyakubja, and to the (temple of the) sacrificial boar built by the same Bhūvaka in famous Prithūdaka near the Eastern Sarasvatī. We have given on the sale of horses, mares, mules and other animals

In Prithūdaka in the case of a purchase by the king as well in case of a purchase by the *Thakkuras*, the provincials and so forth, and in Traighājaka and other sacred places in the case of a purchase by the king alone—for the sake of spiritual merit two *dharma*s for each animal, as a perpetual endowment, and dividing that into twenty-four shares, we have assigned seven shares to the (temple of the) god built by the illustrious Guhāditya, and seven shares to the (temple of the) god built by Kadambāditya, and seven shares to (the temple) of Him who rides on Garuḍa, and one share to the (temple of the) sacrificial boar built by Bhūvaka in Prithūdaka, and one share to the temple priest of the latter, and one share to the sacred place of Prithūdaka. Moreover, we have assigned out of the twelve into which the one *dharma* given for each horse by the purchasers of the horses has been divided, (six) shares to (the temple of) the sacrificial boar built by Bhūvaka in Prithūdaka near the Eastern Sarasvatī, and to the temple priest of the latter two shares, and to the sacred place in famous Prithūdaka four shares. This (should be agreed to) by the sellers and buyers of horses, (and) the virtuous *Goṣṭhikas* should thus manage on their own part and on behalf of others, according to the rule laid down above, as long as Sun and Moon exist. Moreover, these shares should be divided (by the *Goṣṭhikas*) according to (the rule) laid down above.

1.29 Sirsa Stone Inscription of the time of Bhojadeva¹⁴

Text

.....
तुरङ्ग..... चञ्चत्पत्तिवजः.....
भुवनं येन ।.....परमहेलया । चेतसापि न यञ्चके । सङ्ग
 परमहेलया ॥ [११] श्रीभोजदेवे गुण.....[१२]
य सितानुशुद्धः कलङ्कमुक्तः परभासभासो । बभूव नाम्ना भुवि रत्नराशिस्र
 [१०] मय य पाशुपताग्रणीश्च [१३].....१४
[१४] यैकनिष्ठो जितमन्मयस्तथा शशाङ्कलेखाकरजालनिर्मलः ।
 सुरस्रवन्तीवहनातिशोभितस्त्वयं पिनाकीव विरा [जमानः] [१५]
हिमशैलसुतापतिवच्च सदा [१६]
 हिमवच्छिखरे मलये च [१७] रौ कनकाभाविशालशिलानिचये ।
 सरसोप्सरसां.....[१८]
सारमेयाभिधेयं । भवमयपरिमुक्त सां [शां] तसंसारहेतुङ्कथयितुमिह
 मार्गं शाङ्करं सोवनीन्दुः [१९] शिष्यस्तस्य स शोभान्वित.....
परिचयो निर्दग्धसम्बन्धुभो ज्ञातस्येतयातिनिर्मलमना योगैकनिष्ठा-
 निव [१९] तस्यापि शिष्यस्त बभूव सा [न्तो] [२०]

.....विभङ्गलोलं । संसारसीकृतं सकलं विदित्वा । ज्ञात्वा तथा योवनमप्य-
 [सारं] । पयोधि [बीधी] चपलं च जीवं [२१] येना.....
ञ्चे [२२] शालामकापीद् भुवि यस्य भवत्या । कृताञ्जलिभूपगणस-
 मग्रः । शशाङ्कुलेसाकलितो [रुम?] [२३]
श्री नीलकण्ठस्तथा । ईशान > पृथिवीभुजां समभवद्वागीश्वरो वादिना-
 मित्येकोपि चकार रूपमनिशं शंभोरनेकं नि [जं].....[२४]
 शान्तये योगीश्वरस्य भवनं महतो महीयः [२५] पञ्चवेष्टकारचित्तमेतदुदग्रमासीत्संगु
 [भृ] स्य यद्वनशिलामयमेव यत्तु (?) [१] [सोचीकरञ्चरम][२६]
तिततभूमिबिषेवरम्यं । स्तुकाञ्चने (?) गगनतुङ्गतया नितान्तं कैलास-
 शैलशिखरश्च (श्री) यमावधानं [२६] लक्ष्मीयुतं (त) म्मुररिवो.....[३०]
देवदैत्यगन्धर्व्वयक्षगणकिन्नरसिद्धरूप ।
 लक्ष्मीपतेरिववपु (ष्कु) तविश्वरूपं मा.....
[३१].....भवनं रमणीयतायां निश्शेषशिल्पविभव
राशिरेव [३२]

Translation

.....the horses.....the infantry on march.....
who (could conquer) the world easily. But, did not like to do
 it [11]. At the time of the reign of Śrī Bhojadeva..... [12].
(there) was a saint named Ratnarāśī who was the leader of the
 Pāśupata sect. He was just like a bright moon on the earth, and
 was spotless and the co-sharer of the fate of others. [13]
[14].....(who) had conquered Kāma, was spotless like a
 multitude of the rays of the moon, purified by the current of the
 celestial river (the Ganges) and (resplendent) like Śiva himself. [15]
always like the husband (Śiva) of the daughter (Pārvatī) of the
 mountain Himālaya. [16]. On the summit of the snowy mountain
 (i.e. Himālaya) and of the Malaya mountain having golden orb and
 a huge store of stones. The place of the *Apsarās*, *Sarasā*.....[17]
of *Sārameya*. He was the moon of the earth, who had come
 down to show the way leading to Śaṅkara, which is free from the
 dangers of mundane existence and which cannot be ascertained [18].
 His disciple who was well reputed.....
well known, destroyer of all ill omens, enlightened with
 knowledge, a pious heart and is equal to those who are fully
 devoted to yoga only [19]. He had his disciple Śā.....[20]
(who) knew the worldly joys vanishing like water-waves, the
 youth as baseless or hollow, and the life as wavy lines of the
 ocean. [21] Whose.....
[22]. His commands were carried out with devotion by the
 multitude of kings with folded hands. Bright like the moon
 rays.....[23].

.....(his disciple) was Nilakanṭha, who was the lord of the rulers of the earth, an orator among speakers, who though one, assumed various aspects of Śiva. [24].

.....for peace or satisfaction was this magnificent temple of Yogīśvara i.e. Śiva. [25], which was made of burnt bricks and had thick slabs of stone [26].

..... (this temple looks) amazing on that earth, whose golden peak was as high as the sky and attained the height of the summit of the Kailāsa mountain. [29]. (This temple was adorned with the images of) the enemy of Mura i.e. Kṛṣṇa alongwith that of Lakshmī.....[30]

.....and with the images of other gods, demons, *gandharvas*, *yakshas*, *gaṇas*, *kinnaras* and *siddhas*, and thus emulated, as it were, the universal form of the lord of Lakshmī i.e. Viṣṇu.....

.....[31].....that magnificent temple was in the sphere of architecture.....

.....a wealth [32]

.....

1.30 Pehowa Inscription of Mahendrapāla¹⁵

Text

ओं नमो माधवाय ॥

याते यामवती-पती धि [क्षरिषु क्षामे] पु सर्वात्मना

ध्वस्ते ध्वान्त-रिपो जने विषटिते शस्ते च तारा-गणे ।

अष्टे भूवलये गतेषु च तथा रत्नाकरेष्वेकता-

मेको यस्त्वपिति प्र-

धान-पुरुष ॐ पावात्स वः शाङ्गभूत् ॥ [१]

इष्टि ॐ [पावात्तिजग] दक्षिणं शाङ्गिणं × कान्त-मूर्ते ×

कान्ता सद्भू-स्फुरित-मुग्ध-स्निग्ध-ताराभिरामा ।

उद्यतीन्द्र-स्मर-जलनिधौ मञ्जतपस्वी-मुखेन्दु-

स्फार-ज्योत्स्ना-[भव]-

ॐ [हवः] स्मेर-गण्ड-स्थलस्य ॥ [२]

क्षेत्रं कुरो [विविध-पाप-म] लाभिघात-

दर्शनं क्रियादुदयमस्त-समस्त-तापम् ।

अद्वयसितं मुनि-गणैर्हृदितात्म-बो (बो) ध-

प्रदध्वस्त-गाढ-तिमिर-प्रकट-प्रमोदः ॥ [३.]

पोत-

[स्मंसार-सि] धौ सुर-वध-गमने स्पन्दनस्साधु-[वर्ग]-

15. Originally the inscription was edited by G. Bühler, *Epigraphia Indica*, Vol. I, p. 242; again edited and translated by Sadhu Ram, *Journal of Haryana Studies*, Vol. I No. 1, pp. 16-25, from where the text and translation have been reproduced here. The inscription belongs to the last quarter of the 9th or the beginning of the 10th century A.D.

— — — । तव ह्ये प्रलय-जलधरस्सम्पत्तस्तान्द्र-वारः ।
 नाना-व्याधि-प्रव(ब)न्धप्रचुरतर-तम पङ्क-विदुषंस-भानु-
 नीरञ्चैतस्समन्ता [६] यत्तु दुरित-
 [गुणं भाह] [स] । रस्यतं वः ॥ [४]

यवशक्तः स्व-कुल — — — मृदया
 भिन्दान पर-व(ब)ल-मानसं समन्तात् ।
 सवध्रीमानजयति महेन्द्रपाल-देवः
 धान्तारिण्यक्षधर-सुन्दरः शरण्यः ॥ [५]
 आसीत्तोमर-तुङ्ग-वंश-ति-

[लकदचण्ड-प्र]तापोव(ज्ज)लो
 राजा रञ्जित-साधु-वृत्त-[हृदयो दु]वृत्त-शैलाक्षनिः ।
 नाम्ना जातल इत्यपूर्व-चरित-ख्यातो दयालंकृति-
 स्तस्या (त्वा) लोकि-विलोकि-क्षितिपति-व्यापार-लब्धोदयः ॥ [६]
 येन ज्ञाति-कुलं क-
 [— — — नी] तं परो संपदं
 छिन्नाराति-करीन्द्र-कुम्भ-शकलै × कृत्वोपहारं भुवः ।
 कीर्त्या (त्वा) यस्य च नाक-नाग-निकर-व्यासङ्गतः सङ्गमा-
 द्योम्नदश्च स्फुरदिन्दु-सुन्दर-रुचा स्वस्तिन्धु-शीलायितम् ॥ [७]
 प्रतिविश-

[ममरा]णां मन्दिराण्युच्छ्रिताग्र-
 स्थगित-शशधराणि स्फारमारोपितानि ।
 जगति वितत-भासा येन दूरं विभान्ति
 स्व-यश इव निरोद्धं शङ्कषी दिह्निलाताः ॥ [८]
 तत्संतान-महोदधे प्रमुवित- प्रोद्यद्भुजङ्गाध-

या-

दुर्लङ्गादन-मौक्तिकांशु-निकर-स्फारीभवत्सम्पवः ।
 प्रख्याताजनि यस्य वङ्ग-तिलकः श्री-वज्रटाक्ष्य प्रभु
 प्राप्ताशेष-मनोरथशुभतर-व्यापार-तुङ्गोवतिः ॥ [९]
 तस्य स्फुरदिन्दु-रुचिः शौरिरिव जल-

चिकन्यका जाता []

नाम्ना मङ्गलदेवी जाया गिरिजेव गिरिशस्य ॥ [१०]
 तस्मात्तस्याञ्जज्जुक प्रादुरासी-

दुर्लभशान्तस्सत्सु निर्मत्सरेषु ।
 कूर × केतुर्द्वंराति-चक्रो
 क्रुदयस्सेना-कुञ्जर-द्वान-रीद्रे ॥ [११]

तस्य
 स्फुरन्निशित-खङ्ग-निकृत्त-शत्रो-
 स्त्रस्तान्ध-दीन-निकरोदरणोरु-कीर्तेः (तैः) ।
 सद्रुत्त-रक्त-वनिता-तिलकाङ्क-कल्पे

कान्ते व (व) भूवतुशदार-शशाङ्क-कान्ते ॥ [१२]
एका चन्द्रेति विष्णवाता द्वितीया नाई (पि) केति च ।
विशि-

ष्टगुण-निर्माणा [६] द्वे एव सदनं श्रियः ॥ [१३]
अम्बावास्तमजनि गोग-नामधेयो
धीराणां धुरि विनिवेशितो विष्वात्वा ।
भूनाथो द्विपदिभ-कुम्भभेद-निर्य-
न्मुक्ताभि [मंहित-महीतल] दिशतासिः ॥ [१४]
अ[सु]त [च वि]-

चक्षणां क्षत-विपक्ष-पक्ष-प्रभं
प्रभाकर-करोत्करं स्व-व (व) ल-सैनिकाम्भोरुहाम् ।
अघर्म-परिपन्थिनं तदनु पूर्णराजं सुतं
स्व-वंश-गणनोदरे तुहिन-[दीधिति नायि] का ॥ [१५]
कर-त[ल]-स्थगिताघर-पल्ल-

वा >

प्रतनु-कान्ति-कपोल-तलोदरम् ।
सिधिवुरल्ल (श्रु)-जलैर्बंदरि-स्त्रिय-
स्सरलित-प्रभुरालक-जालकाः ॥ [१६]
तस्य भ्राता गुण-निधिरभूतोदरो देवराजः
स्फूर्जत्तेज > प्रविहृत-पर-स्फार-सेनाम्बकारः ।

स्था-

नं क्षान्तेः क्षत-कलि-मलः क्षिप्त-रागादि-दोषः
स्निग्ध-च्छाद्यस्तस्मिन् ततस्सत्फलानम्भ-मूर्तिः (सिः) ॥ [१७]
नामापि प्रकटतरं निशम्य यस्य

कुदस्य भ्रुकुटि-तरङ्गिताननस्य ।
दृप्तानां युधि विकसद्विगाड-भासां
सन्न से करतलतः कृपाण-दण्डः ॥ [१८]

यदा [SS*]स्य-सरसीरुहं सरसमथिनां पश्यता-
न्नितान्तमगमल्लणादुपद्रवो मानसः ।

अधूर्णत च सम्भ्रमात्प्रतिभट-द्वनहन्तिनां
घटा विषटनोन्मुखी

समितिर्यस्य सद्यः पुरः ॥ [१९]
इत्युहाम-प्रकटितगुणोद्गार-रम्या × क्रमेण
प्राप्त-श्रीकाशुभतर-धियस्साधु रक्षास्त्रयो [s]पि ।
विष्णोस्तीघान्वतुलमहस × कारयामासुरत्र
अस्तास्ती [आङ्गव-जल]-निघेर्हुर्गं [मा]

न्मन्द-बो (बो) घैः ॥ [२०]

शोगेन कारितं मध्ये पूर्णराजेन पृष्ठतः ।
पुरतो देवराजेन धनान्ध-तमसस्त्रि (सिख) वे ॥ [२१]

चतुस्समुद्र-सीमां च याचयेत्तन्महीतलम् ।

इदमायतनं तावद्विभातु सवर्नं शिवः ॥ [२२]

धन्वन्तरि-[प्र]-

तिनिधिश्च्युत-सार-मुति (ति)-

स्तद्व(द्व)ग्धुरच्युत इति प्रकटाभिधानः ।

काम्बो (म्बो) (ज-ज) प्रभु-मन × कमल-द्विरेफी

रामस्व सूनुरिह कारयिता व (व) भूव ॥ [२३]

यक्षपालक-नामैको द्वितीयो गेज्जरामिधः ।

पाटला [ख्य] स्तुती [यौ ऽ पि ग्रा]-

मो भोगाय कल्पितः ॥ [२४]

अत्रार्थैः शमा-नार्थैः [ऽ] श्रेयो-र्थं देहस्य ।

संसारं दृष्ट्वा बोधैः (चैः) कर्तव्या सद्गु (द्व) द्विः ॥ [२५]

स्व-कुल-गणन-भ [गुः]-[१]-[२]-[३]-[४]-[५]-[६]-[७]-[८]-[९]-[१०]-[११]-[१२]-[१३]-[१४]-[१५]-[१६]-[१७]-[१८]-[१९]-[२०]-[२१]-[२२]-[२३]-[२४]-[२५]-[२६]-[२७]-[२८]-[२९]-[३०]-[३१]-[३२]-[३३]-[३४]-[३५]-[३६]-[३७]-[३८]-[३९]-[४०]-[४१]-[४२]-[४३]-[४४]-[४५]-[४६]-[४७]-[४८]-[४९]-[५०]-[५१]-[५२]-[५३]-[५४]-[५५]-[५६]-[५७]-[५८]-[५९]-[६०]-[६१]-[६२]-[६३]-[६४]-[६५]-[६६]-[६७]-[६८]-[६९]-[७०]-[७१]-[७२]-[७३]-[७४]-[७५]-[७६]-[७७]-[७८]-[७९]-[८०]-[८१]-[८२]-[८३]-[८४]-[८५]-[८६]-[८७]-[८८]-[८९]-[९०]-[९१]-[९२]-[९३]-[९४]-[९५]-[९६]-[९७]-[९८]-[९९]-[१००]

श्रुत-विनय-विदग्धो भट (द्व) राम < किलासीत् ।

अकृत मधुर-[वन्धां मु] स्तस्य

सूनु-

सरस-बलित-सारांस्त्री (नी) लयेमां प्रशस्तिम् ॥ [२६]

व(व)भूव सूत्रधारो [ऽ*] व दुर्लभादित्य-संज्ञितः ।

*** [वा ?] लादित्येन धीमता ॥ [२७]

Translation

Om ! Salutation to Mādhava !

May the Supreme Puruṣa, the holder of the *Sāraṅga*-bow (Viṣṇu), protect you—He, who sleeps alone, when the lord of the night (Moon) has disappeared when the mountains have completely crumbled away, when the foe of darkness (Sun) has been destroyed, when the human beings have disintegrated, when the host of stars has tumbled down, when the circle of the earth has fallen, and thus the oceans have become one. (1)

May the handsome Viṣṇu's lovely eye, that is pleasing with its fine brow and tremulous, charming and kindly pupil, protect all the three worlds—(the eye) of him who is immersed in the surging and impetuous ocean of love, whose lustre is increased by the great splendour of Lakṣmī's moon-like face and whose cheeks are radiant with a smile. (2)

May the field of Kuru (i.e., Kurukṣetra) effect your advancement, free from all troubles,—(the field) which is capable of removing the taint of various kinds of sins, which is inhabited by sages whose happiness on having destroyed the dense darkness (of ignorance) by an advanced knowledge of Self is conspicuous. (3)

May this wholesome water of Sarasvatī cut your bonds of misery from all sides,—(the water) which is a boat for crossing the ocean of the cycle of mundane existence, a chariot for journeying along the

path of the gods (i.e. heaven), a cloud such as appears on the destruction of the world, with its copious showers falling on the fire of [the miseries ?] of the class of virtuous people, and a sun to destroy the slushy darkness of a concatenation of various diseases. (4)

Victorious is the illustrious king Mahendrapāla, who is able to bless his race with prosperity and to destroy the courage of the armies of his foes all round, whose enemies are subdued, who is beautiful like the moon, and a place of asylum. (5)

There was a *rājā*, Jāula by name, an ornament of the exalted Tomara race, resplendent with fiery energy, who gladdened the hearts of the virtuous, who was a thunderbolt to the mountains in the form of the wicked people, who was renowned for his unprecedented exploits, was adorned with compassion and rose to eminence by looking after the affairs of his sovereign with an eye observant of the reality of things. (6)

By whom, after having made an offering of the pieces of the severed frontal globes of the elephants of his foes to the earth, the race of his kinsmen was raised to the highest prosperitywhose fame, the glory of which is bright like the shining moon, imitated the heavenly stream (Gaṅgā) by having gone to heaven and coming in contact with the host of celestial elephants. (7)

By him, whose lustre had spread all over the world, were built in every region numerous temples of the gods which obscured the moon with their lofty pinnacles, and which look from afar like posts fixed at the points of the horizon in order to transfix his fame. (8)

From the great ocean of his race, that is a resort of happy and thriving hangers-on, as the ocean is of serpents, that is difficult to overcome, and whose treasures are ever increasing with the clustered rays of the big pearls, sprung a lord, named the illustrious Vajraṭa, the ornament of his family, who obtained all his wishes and gained an enormous rise in his honest occupation. (9)

A lady, Maṅgaladevī by name, charming like the shining moon, became his wife, like the daughter of the Ocean (Lakṣmī) that of Śāuri (Viṣṇu) and the daughter of the Mountain (Pārvatī) that of Gīrīśa (Śiva). (10)

He begot on her Jajjuka, who was exceedingly peaceful among good men who are free from jealousy, but an ominous comet for the coterie of his invincible foes who inspired terror by their angry elephants trumpeting aloud. (11)

He (i.e., Jajjuka), who moved down his enemies with his sharp and flashing sword, who was greatly renowned for giving succour to the timid, the blind and the miserable, and who had two wives who were lovely like the full-moon and were almost the front ornament of virtuous and loving women. (12)

One (of them) was known as Chandrā, and the second, Nāyikā; being created with special qualities, both of them were the abodes of beauty and prosperity. (13)

From Chandra was born a prince named Gogga, who was placed by the Creator at the head of brave men, who possessed a sharp sword and did honour to the earth with pearls dropping from rents made in the frontal globes of the elephants of the enemy. (14) And afterwards Nāyikā gave birth to a sagacious son, Pūrṇarāja, the destroyer of the splendour of the ranks of his enemies, a flood of solar rays for the lotuses which are the soldiers of his (own) army; a foe of unrighteousness and a moon on the firmament of his race. (15)

The wives of his foes, covering their lips (red and delicate), like young shoots; with their hands, drenched their hollow cheeks that had lost their glow; with the stream of their tears...the mass of their luxuriant locks hanging down straight (and unkempt). (16) Devarāja, a mine of virtues, was his real brother, who destroyed the dense darkness of his foes with a sudden burst of his brilliant courage; who was the abode of forbearance; who destroyed the impurities of the Kali age; who shook off the evil passions of attachment, etc.; who resembled a tree in giving a comforting shelter and bending under rich fruit. (17)

When he was provoked to anger, and furrowed his face with a frown on the battle-field, the strong sword fell from the hands of his haughty foes even on hearing his most illustrious name. (18)

When supplicants looked at his lotus-like face with rapture, their mental worries completely vanished in an instant. In the battlefield, the troops of trumpeting elephants of the foe reeled before him in confusion, ready to break up and flee. (19)

These three (brothers), who were lovable on account of their freely unfolded flood of virtues; who gradually rose to prosperity, and who were very pure-minded and attached to the holy men; caused to be built here temples of Viṣṇu, (god) of unequalled greatness, because they were afraid of the dreadful ocean of mundane existence, difficult to cross by men of little wisdom. (20)

(The temple) in the middle has been built by Gogga, that at the back by Pūrṇarāja, and the one in front by Devarāja, in order to destroy the dense and deep darkness (of sin). (21)

As long as the earth is bounded by four oceans; so long may this temple shine as a monument of magnificence (22)

The architect (or supervisor) here was Achyuta, of famous name, the son of Rāma, born in Kamboja, the very image of Dhanvantri, the embodiment of quintessence of learning, a friend of the virtuous, and a bee on the lotus of the heart of his master. (23)

One village called Yakṣapālaka, a second named Gejjara, and a third named Pāṇālā, have been assigned for the service (*Lit.*, for the enjoyment of the god). (24)

With respect of this (endowment), an entirely good intention must be maintained by the (future) noble kings for the welfare of their

body, keeping in view the course of the mundane existence. (25)
 There was indeed Bhaṭṭa Rāma, the sun on the firmament of his family, attached to....., clever in learning and discipline (or modesty); his son, Mu....., prepared as if in sport (i.e., easily) this eulogy of sweet composition, the essence of which lies in its poetic sentiments and elegance. (26)

Here was a mason (*sūtradhāra*) named Durlabhāditya.
[has been engraved ?] by the wise [Bā] lāditya. (27)

1.31 Ajmer Museum Inscription¹⁶

Text

वाण्य-वारिणी कालिन्दी हरितानक-योषितां ।
 सत्त्वाक्रान्तस्य मिलिता यत्प्रमाणे रजस्वला ॥

Translation

(Arjorāja's) soldiers march rendered muddy the waters of the river Kālindī (Jamna) and the women of the Haritānaka (Haryana) country shed tears.

Delhi-Siwalik Stone-Pillar Inscriptions¹⁷ of Visaladeva Vighraharāja IV

1.32 First Inscription

Text

ॐ[॥] संवत् १२२० वैशाख शुक्ल १५ [॥]
 शाकभरी भूपति श्रीमद् भवेत्सवे-
 वात्मज श्रीमद् विसलदेवस्य [॥]

16. This is a fragmentary inscription giving achievements of Arjorāja vis-a-vis his attack on the Haritānaka (Haryana) country. Only two lines concerning the attack on Haryana are given from the inscription. (Dasharatha Sharma, *Early Chauhan Dynasties*, 1959, p. 59.)
17. Kielhorn, F., 'Delhi Siwalik Pillar Inscriptions of Visaladeva the Vikarma year 1220' *Indian Antiquary*, Vol. XIX (1890), pp. 210-219; A partial translation of the inscriptions, as explained by Radha Kanta Sharma was given in the *Asiatic Researches* Vol. I (1788), pp. 379-382; A transcript of the text in *Devanāgarī* and a transcript of it in Roman characters with an English translation by H.T. Colebrooke were published in the *Asiatic Researches* Vol. VII (1801) pp. 179-181 (see also 'Translation of one of the Inscriptions on the Pillar at Delhi, called the Lat of Firoz Shah' *Essays on History, Literature and Religions of Ancient India*, New Delhi: Cosmo Publications 1977, pp. 232-237; referred to by Wilford in *Asiatic Researches* Vol. IX pp. 188-189 and a note by Colebrooke at page 445; Again appeared with supplementary notes by Colebrooke in his *Miscellaneous Essays*, the same as *Essays on History Literature and Religions of Ancient India*, Vol. II, pp. 232-237; Colebrooke's rendering of the text, verified by H.H. Wilson is reprinted in *Prinsep's Essays*, Vol. I, p. 325, by Edward Thomas. And finally edited by F. Kielhorn in *Indian Antiquary*, op. cit, from where the text and translation is reproduced here.

Translation

Om ! in the year 1220, on the 15th of the bright half of *Vaiśākha*.
(A record) of the illustrious Visaladeva, son of the illustrious
Avelladeva, king of Śākambharī.

1.33 Second Inscription

ॐ [॥] अंभो नाम रिपुप्रियानयनयोः प्रत्यविदंतान्तरे
प्रत्यक्षाणि तूष्णानि वैभवमिलत्कण्ठं यथास्तवकं ।
मार्गं लोकविशद एव विजनः शून्यं मनो विद्विषां
श्रीमद्विग्रहराजदेव भवतः प्राप्ते प्रवाणोत्सवे ॥
लीलामंदिरसोदरेषु भवतु स्वांतेषु वामभ्रूवां शत्रूणां
तु न विग्रहक्षितिपति न्यायोऽत्र वासस्तव ।
शंका वा पुरुषोत्तमस्य भवतो नास्त्येव वारां
निधेर्निर्मम्यपहृत श्रियः किमु भवान्क्रोडे न निद्रायितः ॥

Translation

Om ! Tears forsooth are in the eyes of (thy) enemy's consort;
blades of grass are perceived between (thy) adversary's teeth;
thy name fills the quarters with its glory; forsaken by men in the
path which is forbidden in the world, (and) desolate are the
minds of (thy) foes, when the jubilee of thy onward march has
come; O illustrious Vighraharāja, O Mansion of grace, let thy
abode, but not that of thy enemies, be (fixed) in the minds, akin
to thy, of the women with beautiful eyebrows. Fitting it is that
thou shouldst dwell there, O Vighraha, sovereign of the earth. Or
is there a doubt that thou art the most high of men. Surely there
is not. Was it not thou that slept in the lap of Fortune, whom
thou didst seize from the ocean, having churned it ?

1.34 Third Inscription*Text*

ॐ [॥] आविद्यादाहिमाद्रेर्जिह्वरचितविजयस्तीर्ययात्रा-
प्रसंगादुद्ग्रीवेषु ग्रहर्त्ता नृपतिषु विनमस्कन्धरेषु प्रसन्नः ।
आर्यावर्त्तं यथार्थं पुनरपि कृतवान् म्लेच्छविच्छेदनाभिर्दुर्वैवः
शाकंभरीन्द्रो जयती विजयते विसलक्षोणिपालः ॥
ब्रू (भू) ते संप्रति चाहमान तिलकः शाकंभरी भूपतिः
श्रीमद् विग्रहराज एवविजयी संतानजानात्मनः ।
अस्मानिः करद व्यधापि हिमवद् विध्यांतरालं भूवः शेष
स्वीकरणाय मास्तु भवतामुद्यो शून्यं मनः ॥
संवत् श्रीविक्रमादित्ये १२२० देशाल क्षुति १५ गुरो
लिखितमिदं राजादेशात् ज्योतिषिकश्रीतिलकराज ।

प्रत्यक्षं गौडान्वय कायस्थ महाव पुत्र श्री पतिना
अत्र समये महामंत्री राजपुत्र श्री सल्लक्षणापालः ॥

Translation

Om ! Having achieved conquest as far as the Vindhya (and) as far as the Himālaya in the course of his pilgrimages to sacred shrines, striking at the haughty (and) gracious to princes who bend their necks; by repeatedly exterminating the barbarians having once more made Āryāvarta what its name signifies, victorious in the world is the lord, the guardian of the earth Visala, ruler of Śākambharī. The ornament of the Chāhamānas, the illustrious Vighraharāja, king of Śākambharī, the victorious, now addresses here those born in his lineage: "we have made tributary the land between Himālaya and Vindhya; let not your minds be void of exertion to appropriate the remainder of the earth". In the year 1220 of the illustrious Vikramāditya, on Thursday, the 15th of the bright half of *Vaiśākha*. This was written at the king's command, in the presence of the astrologer, the illustrious Tilakarāja, by Śrīpati, the son of Māhava, a kāyastha of Gauḍa descent. The great minister at this time is the *Rājaputra*, the illustrious Sallakshanaṣpāla.

1.35 Hansi Stone Inscription¹⁸ of Prithvirāja II (*Vikrama*) *Saṃvat* 1224

Text

ओं ॥ देव्यै नमः ॥ वक्त्रं साक्षाद्वितीयो हिमगुरिति भुजं पारिजातस्य वल्ली
काप्यन्त्येति तुल्यं स्त —
नतटमपरे भस्व कुंभस्थलीति । मंथक्षुब्धार्णवाण्यः प्रकटितपिहितश्रीणु पर्यायवृत्त्या
लक्ष्म्या रंगानि तमकैरनुप —
धि वि [मृ] शन्पातु युष्मान्मुरारिः ॥ १ ॥ चाहमानान्वयेजातः पृथ्वीराजो
महीपतिः । तन्मातुश्चाभवद्भ्राता कि [ल्ह] राः कीर्तिवर्द्ध (१) —
न ॥ २ ॥ गृहीतोतान्वयव्योममंडनैकशरच्छशी । गंगीवीर्याद्यंगुणरत्न [महो]
दधिः ॥ ३ ॥ मत्वा हम्मीरवीरं निखिलव —
सुमतीशल्प भूतं प्रभूतं योग्योसौ वीरगोष्ठीनिपु [रत] रमतिः शत्रुलक्ष्मी भुजंगः ।
प्रादाद्राजव्यचूडामणिकिरण गण्ठासं त्रिनिर्द्धूतपादो
भूपतस्मै प्रहृष्टो विशवगुणनिवेरासिकादुर्गमुग्रं ॥ ४ ॥ तस्मिन्दुर्गैस्वबुद्ध्या
निखिलरिपुष्वमूच्छिं विन्मस्य पादं र [म्यप्रो] तुंगं शृं गव्य [ति] कर —
वशतो भग्ममार्गोष्णरश्मिः । [२ २] हम्मीरवीर ववसतव महिमा निदिशंतीष्वजा
ग्रेदिव्याकार प्रतोली हृदयमिवभुवो निमिता किलहरोन ॥ ५ ॥

18. Bhandarkar, D R., "Hansi Stone Inscription of Prithvirāja (*Vikrama*) *Saṃvat* 1224, *Indian Antiquary*, vol. XLI, (1912), pp. 17-19; A translation without transcript of this inscription by captain E. Fell was published in *Asiatic Researches* vol. XV, PP. 443-446; A summary of it with full remarks by lieutenant Colonel Tod has also been published in *Transaction Royal Asiatic Society*, vol. 1, p. 154.

आस्तां तावत्प्रतोली तदुपरिचरितं कोष्ठकद्वन्द्वमेतत्प्रौढौराला न युग्मं विजय [वर]
करेः शत्रुलक्ष्म्याश्च सप्त । मन्येस्यैवाविसार्थप्रकट—
सुरतरोः किलहृणस्य प्रकाशं मूर्त्तस्त्रुव्यत्कथंको जगति [विजयते] विक्र [मे] को
न योग्यः ॥ ६ ॥ किंच किमुच्यते तस्य प्रताप—
माहात्म्यं यत्कृते निशाचरचक्रवर्तिना विभीषणौनाप्येष प्रहितो लेलः । तद्यथा
लंकाया रघुवंशमौक्तिकमणे ॥
रामस्य पादांगुल [ध्या] नाल्लब्धवरो निशाचरपतिः सप्रश्रयः सादरं । दिव्यासी-
गढ [व] त्ति- नं दृढभुजं चंडप्रतापोद्धतस्तस्कीर्त्तवा
घवलीकृत त्रिभुवनं श्रीकिलहृणं भाषते ॥ ७ ॥ कार्यसेतुनिबंधने र [पुत्र] ते रात्रि-
विषं संयतैः सांढं बानर ऋक्ष [यूथ] पतिभिः
साहाय्यमावां स्थितौ । तस्मात्पंचपुरा धि [पा] य विभुना दत्ता कि [लै] कावलि-
मंष्ट्रं सापि पुरी त्वया तु लिखितं [य] त्रं स्वहस्तांकितम् ॥ (८)
पृथ्वीराजो महाराजो रामोसौ संशयं विना । हनुमान्निश्चितं वीर भवानद्भुत-
विक्रमः ॥ (९) ॥ गूहिलोतान्बन्धेजातस्तेन खूनं तवे दूयं ।
कलिः कालो न कौप्यस्ति सत्यं धर्मपरायणः ॥ (१०) ॥ कथमग्नया ॥ दग्ध
पंचपुरं हृताः प्रति [म] डा बद्धस्तद्वीरशस्त्रव्या कंटं वीर निवेद्य वा—
हु [युग] लं सग्नद्ववाजिस्थितः । एतत्सर्व्वमसांप्रतं तव पुनः सच्छौर्यविधानिधे
सबद्धयौप्रविषद्रुमोपि महतां छेत्तुं न संयुज्यते ॥
उत्खातप्रतिरोपरणं [कृतव] ता मालिभ्यमुन्माज्जितं सत्यं क्षत्रिवपुंगवेन भवता
मृदावदातं यशः । प्राप्तं यावदयं नभस्तलमलं प्रद्यो—
तते भास्करोयावदप्रावभिदस्तथेयमवनिर्वारां निधिवंसते ॥ (१२) ॥ पुनः पुनः
किमु [स्वे] स्वे वषस्तर्ष्यं शूराण्यमे । स्वीकर्त्तव्यायवा संका
देवं पत्रमवाभयम् । इयं कैकावली रत्नाकरेण सेतुबंधोद्यताय रामभद्राय स्वर्गा-
भीर्यगुणं परिदशता उपायनीकुर्यदौ ॥
कितासीत् ॥ (१३) ॥ अपि च डोडान्वये समभवत्किल बह्वनामा सत्त्वैकभूतिनि—
ल शत्रुचमूनिहृता । श्री किलहृणस्य पदपंकजचंचरीक ॥
स्तस्याङ्ग भूरनुपमो भुविलक्ष्मणाख्यः ॥ (१४) ॥ सोत्र प्रशस्तिनिर्माणे भवत्या-
ध्यक्षपदे स्थितः । सर्व्वदा स्वामिचित्तज्ञो लक्ष्मणः सख लक्ष्मणः ॥ [१५]
संबत् १२२४ माघ शुक्ल सप्तम्यां गुरौ निःपन्नेयम् ॥

Translation

Om ! Salutation to the Goddess, (whose) face is (bright) like the snowy mountain (i.e. Himālaya), arms are like the crier of *Pārījāta*, prominent breasts the forehead of the Elephant, and the limbs are of exuberant beauty caused by the churning of the sea-water. May the god Murāri (Kṛṣṇa) dubbed in thought protect you. (1)

In the family of the Chāhamānas was born the king Pṛithvirāja (II). His maternal uncle was glorious Kilhapa, (2) who was the bright moon in the sky of the Guhilota family, and the ocean of the qualities of beauty, generosity and sobriety. (3)

Because of the danger of *Hammīra* (the Muslim invader), the king (Prithvirāja) who himself was exceedingly brilliant in the assembly of the warriors, the looter of the wealth of the enemy, and whose feet were washed by the glittering rays of jewelled crowns of the kings; gave (or appointed) Kilhaṇa—endowed with abundant good qualities, the fort of Hansi. (4)

Having conquered intelligently the forces of all enemies, Kilhaṇa built a strong and high Gate-way (*Pratolī*) which was beautiful, tall as if to block the Sun by its high towers, and challenging the valour of the *Hammīra* by the pointed flags on it. (5)

(He also) built in that Gate-way two big houses which were the two posts of the Victorious elephant, and were the store houses of the wealth of the enemy.

I (the poet) believe that no one is capable of subduing the glory of Kilhaṇa who is matchless in valour and is the wish-yielding Tree (*Kalpa Vriksha*) for the people. (6)

What else can be said of his might to whom a letter was also sent by Vibhīṣaṇa saying: the lord of the demons (Vibhīṣaṇa) who by worshiping has obtained a boon from Rāma, the crest-jewel of the lineage of Raghu, respectfully and humbly speaks to Kilhaṇa who was powerful aggressor and known for his valour in all the three worlds, and staying in the strong fort at Hansi. (7) In the work of building the bridge (*Setubandha*) for Rāma, we both (Kilhaṇa and the lord of Pañchapura) worked together day and night and helped the leaders of the monkeys and bears. And therefore, the Omnipresent (Rāma) gave me (Vibhīṣaṇa) a string of pearls and the city (Pañchapura), and you (Kilhaṇa) yourself wrote that letter (of donation). (8)

This king Prithvirāja really is Rāma (and) O soldier of strange valour, born in the Guhilota lineage you (Kilhaṇa) are undoubtedly Hanumāna. (9)

Therefore, you have scraped like this. In fact there is no one who is really pious and religious in *Kaliyuga*, (10) otherwise why Pañchapura was burnt to ashes, the soldiers of the enemy were killed, and O the great soldier, you (also) wrung the neck of the lord (of that city) by your arms when he was on the horse-back. But, O store of valour this act of yours was not befitting you because it is not worth while even to scrap a tree of poison if one has watered and reared it up. (11)

By the act of exterminating and establishing (the king of Pañchapura) again, you O great *Kṣatriya* have washed the sin and really have gained the honour which will shine as long as the sun is in the sky, and the mountains, the earth and the sea exist. (12) What is the use of repeating again and again? (you) listen to my request. Either (you) accept the string of pearls which (originally)

was given to Rāma by the deep sea, and even Lankā or promise safety. (13)

In the family of the Doḍas was born the powerful man named Valha, who was the destroyer of the armies of the enemy. His son named Lakshmana possessing all qualities and well-acquainted with the heart and mind of his lord, occupying the post of president, composed the eulogy (*praśasti*). (14)
on Thursday, the 7th of the bright-half of Māgha of the (*Vikrama*) year 1224. (15)

1.36 Inscription in the Delhi Museum¹⁹

Text

स्वति ॥ सर्वाभीष्टफलं यस्य पदाराधनतत्पराः ।
लभन्ते मनुजास्तस्मै गणधिपतये नमः ॥१॥
सत्यलो नाम यः पातु साववस्थां वया सह ।
प्रसादाद्यस्य देवस्य भक्तः स्मृः सौख्यभाजनं ॥२॥
देशोस्ति हरिपानाख्यः पृथिव्यां स्वर्गस्तनिभः ।
दिल्लिकास्था पुरी तत्र तोमरैरस्ति निमिता ॥३॥
तोमरानंतरं यस्यां राज्यं निहतकटकं ।
चाहमाना नृपाश्चक्रुः प्रजापालनतत्पराः ॥४॥
अथ प्रतापदहनदम्भारिकुलकाननः ।
म्लेच्छः सहायदीनस्तां बलेन जग्हे पुरीं ॥५॥
ततः प्रभृति भुक्ता सा तुरष्कैर्यददध भूः ।
श्री महंमदशाहिस्तां पाति संप्रति भूपतिः ॥६॥ अपि च ॥
तस्यां पुर्यस्ति वणिजामप्रोतकनिवासिनां ।
वशः श्रीसावदेवाख्यः साधुस्तत्रोदपद्यत ॥७॥
लक्ष्मीधरस्तत्तनयो बभूव लक्ष्मीधरां हृदयपद्मभृगः ।
देवद्विजाराधननिष्ठचित्तः समस्तभूतावनलव्यकीर्तिः ॥८॥
लक्ष्मीधरस्तत्तनयो कलिकालवाह्यावास्तामुभौ महिम
वारिनिधी सुरूपौ ।
माहाभिधो निपुणवुद्धिरभूतदायो धीकाकव-
उत्तमयथा अनुजस्तु तस्य ॥९॥
माहाख्यस्याभवत्पुत्रो मेल्हानामा मनोहरः ।
देवद्विजगुरुणा यः सदापराधनतत्पराः ॥ १० ॥
श्रीधरस्वामिनां वीरोनाम्नो (?) वीरानाम्नीं
भर्तृपरायणां ।
धीका विवाहयामास तस्यामास्तामुभी सुतो ॥११॥
ज्यैष्ठस्तयोः खेतलनामधेयः साधुत्वपाथोधिर्जलशीलः ।
पैतलनामा च लघुः समस्तगुरुद्विजाराधनशीलचित्तः ॥१२॥

19. Eggeeling, B, 'Inscription in the Delhi Museum', *Epigraphia Indica*, Vol. I, pp. 93-95;

अथैतयोः खेतलपैतलाख्यासाधोः सदा कीर्तनकर्म-
 कुद्ध्योः ।
 इयं शुभा सारवलाभिधानग्रामांतभूरध्यवसत्सञ्चिते ॥१३॥
 पितृणामस्यस्वर्गं प्राप्यै संतानवृद्धये ।
 खेतलः पैतलश्चैवं कारयामासतुः प्रहि ॥१४॥
 वेदवस्वग्नित्त्रांकसंख्येये विक्रमाङ्कितः ।
 पंचम्यां फाल्गुनसिते लिखितं भीमवासरे ॥१५॥
 इन्द्रप्रस्थप्रतिमणौ ग्रामे सारवलेत्र तु ।
 चिरं तिष्ठतु कूपोयं कारकञ्च सर्वाधवः ॥१६॥
 संवत् १३८४ फाल्गुन शुदि ५ भीमदिने ॥

Translation

Hail ! Worship be unto that Lord of *Gaṇas* through constant devotion for whose feet men obtain the fruit of all their desires. (1) May be, who is called Satyalā, together with Ambā (Ambavati), protect you, that god by whose grace the faithful shall be a vessel of bliss ! (2)

There is a country, called Hariyānā, a very heaven on earth : there lies the city called Dhillikā, built by the Tomaras,—(3)

Wherein, subsequent to the Tomaras, the Chāhamāna kings, intent on protecting their subject, established a kingdom, in which all enemies of public order were struck down. (4)

There upon the barbarian Sāhabadīn, having burnt down the forest of hostile tribes by the fire of his valour, seized that city by force. (5) Thence forward that city has been in the possession of the Turashkas to this day : at present prince Śrī Mahammad Śahi rules over it. (6) Now, in that city there is a family of merchants dwelling in Agrotaka : in this family was born the *Sādhu Śrī Sachadeva* by name. (7)

His son was Lakshmidhara, the bee of the Lotus-pair of (Vishṇu) Lakshmidhara's feet, whose mind was ever bent on the propitiation of the gods, Brahmans, and who obtained fame by his kindness to all beings. (8)

Lakshmidhara had two sons, who were strangers to the *Kaliyuga* (time of Strife and Sin); both of them oceans of greatness, and of goodly form. The first of them was Maha (or Māhā) by name, of subtile-mind; and his younger brother named Ghikā, of highest renown. (9)

Māhā had a charming son named Melhā, who was ever bent on propitiating the gods, Brahmans and Gurus. (10)

Ghikā married Śrīdhara's daughter, Vīrā (?) by name, devoted to her husband, by whom he had two sons. (11)

The elder of them, Khetala by name, an ocean of goodness, and of boundless piety; and the younger, named Paitala, whose mind

was devoted to the propitiation of all Gurus and Brahmins. (12)
Now in the thought of those two *Sādhus*, named Khetala and Paitala, whose minds were occupied with deeds of renown, this fair piece of ground at the extremity of the village called Sāravala, was dwelling. (13)

Khetala and Paitala, with the view of their deceased ancestors attaining to imperishable *Svarga*, and for the continuation of their race, caused this well to be made. (14)

Written in the year countable by Veda (4), Vasu (8) Fire (3) and Moon (1), from the time of Vikramārka, on Tuesday, the 5th of the bright half of *Phālguna*. (15)

In this village of Sāravala, in the "*pratigāṇa*" of Indraprastha may this well, and its author with his family, exist for a long time. (16)
Saṃvat 1384, bright *Phālguna*'s, Tuesday.

1.37 Boher-Palam Baoli Inscription²⁰

Text

॥ श्रीः ॥ गणपतये नमः ॥ ॐ नमः शिवाय ॥

सृजति रक्षति संहर्ततीह यस्तिरयति प्रतिबोधयति प्रजाः ।

स भवतां भवतापहरो हरो भवतु भावुकचिन्तितदायकः ॥१॥

साम्राज्यस्वाभिषेक श्रियममरधुनी यस्य मूर्ध्नि प्रजाता कुर्वन्ती या तरङ्गरविरत-
विचलच्चा—

मरत्वं प्रयाति । शुभ्राक्षोरंशुमालायल्यमसितचक्षुरचक्रायमाण मानातीतप्रभावो
भवतु स भवतां शङ्करः शङ्करिण्युः ॥२॥ अभोजि तोमरेरादौ चौहायैस्तदनन्तरं ।
हरियानकभूरेषा शकेन्द्रैः शास्यतेऽधुना ॥३॥ आदौ साहबदीनस्ततः परं पुद्गुवदीन-
भूपालः ।

जातोऽप्यमुमसदीनस्केसजसाहिर्बभूव भूमिपतिः ॥४॥ पश्चाज्जलालदीनस्तद-
नन्तरमजनि मौजदीननृपः । श्रीमानालावदीनो नृपतिवरो नसरदीनपृथ्वीन्द्रः ॥५॥
आगोडादवज्जगामन्तं ब्रविडजनपदात् सेतुबन्वात् समन्तादन्तस्स—

न्तोषपूर्णं सकलजनपदे प्राज्यसौराज्यराज्ये । यस्सेवायातयातक्षितिपतिमुकुटो-
दधट्टनअष्टरत्नज्वालाजालप्रवालैर्वहति वसुमती वन्यवासन्धीर्ली ॥६॥ गङ्गासागर-
सङ्गमं प्रतिदिनं प्राच्यां प्रतीच्यामपि स्नातुं सिन्धुसमु—

द्रसङ्गममहो यत्सैन्यमाधावति । हेलान्बोलितपाणिकङ्कणरणरकारेण वाराङ्गना
यात्स्वयायान्ति च निर्भया यदुवयाच्चित्राम्बराडम्बराः ॥७॥ यतेनाप्रसरत्तुरङ्गमखुर-
प्रक्षेपविक्षोभिताश्शत्रून्त्र निवारयन्ति पुरतो द्र—

20. The inscription was discovered from Boher village, near Rohtak, though it originally belonged to Palam village in the Union Territory of Delhi. For details see: Mitra, Rajenderlal, 'Note on the palam Baoli Inscription' *Journal of the Asiatic Society of Bengal (New Series, Vol. 43, part-1 No. 1-4, (1874), pp. 104-110.* A transcript of this inscription together with an Urdu translation is published in in Sayyid Ahmad's *Āshār us-Sanādīd*, (or Description of the Ruins of Delhi), and abstract of it in English occurs in Edward Thomas's *Chronicles of the Pathan Kings of Delhi*, reprint, Delhi; 1967.

रेण भूरेणवः । सोऽयं सप्तसमुद्रमुद्रितमहीहारावलीनायकः श्रीहृन्मीरगयासदीननृ-
पतिस्सम्राट् समुज्ज्वलते ॥८॥ यद्वाटीवैगधावत्तुरगलुरपुटापातसञ्चूर्यमानक्षोणै-
रेणुच्छताभिः कवलितककुभि ष्योम्नि सञ्छाद्यमाने प्रावि—

त्यस्य प्रजापः स्थिरतरवितरहीप्तिभिस्साकमस्तं याति प्रायेण राजप्रभृतिषु
गणना का च राक्षो दिवा वा ॥९॥ यस्मिन् विम्बजवप्रयाणकपरे गौडा निराडम्बरा
अन्ध्रारन्ध्रपरायणा भयवशाग्निष्केलयः केरलाः । कर्णाटा अपि कन्दराश्रयपरा
भ्रष्टामहा—

राष्ट्रजास्यक्तोऽर्वाङ्गिक (ःकि) लगुज्ज्वराः समभवन् साटास्कि (ःकि) राटाइव ॥१०॥
अस्मिन् राजनि विभ्रति कितितलं शेषोऽपि निःशेषतो भूभारं समपास्य वैष्णवम-
हाशय्यापदं संश्रितः । लक्ष्मीवक्षसि सोऽपि विष्णुरधुना प्रक्षिप्य रक्षाविधौ
चिन्तासन्तति—

माप्तदुग्धजलधिर्ब्रह्माव्य निद्रायते ॥११॥ अस्यानेकमहापुरीसतपते राजो मनोहा-
रिणी दिल्ली नाम महापुरी विजयते भल्लीव बिद्धे पिशा । या पृथ्वीव विचित्र-
रत्ननिलया या शौरिवानन्विनी या पातालपुरीव दैत्यनिलया मायेव—

या मोहिनी ॥१२॥ श्रीयोगिनीपुरमिति प्रथिताभिधाने दिल्लीपुरे पुरपतिः सुकृती
बभूव । श्रीमानशेषगुणराशिरेतदोषो धीमानुदात्तमतिरुद्धरनामधेयः ॥१३॥
वितस्ताविपाशाशतद्रूभिरार्भिर्मिलित्वामला ।

चन्द्रभागा विभामा । पुरस्तादुपस्तैस्तरङ्गैरभङ्गं स्थिता यत्र सिन्धुः
सुबन्धुस्सवन्धुः ॥१४॥ मुधा मधु मुधा सीधु मुधा विवि सुधारसः । येन सिन्धुमुधा
पीता तस्य ज्ञानमुधाप्यधः ॥१५॥ तसिन्धुविम्बसुधया परिधौत—

भूमिभारस्वले सकलतापहरे पवित्रे । उच्चैरुदञ्चति हस्त्यमरावतीमप्युच्चापुरी
सुरधुनीतटवासिनी सा ॥१६॥ तस्यामस्यपिताभूद्दहिरपालस्तत्पिता यशोराजः ।
दलहूरस्तज्जनकः किपुरस्य पितेति—

पितृवंशः ॥१७॥ उद्धरमाता षण्डी पृथुपुत्री पृथुपिता हरिश्चन्द्रः उत्साहणोस्य
जनकः सहदेवसुतस्सतोत्समुतः । तोलपिता व्याघ्रहूरः सिंहसुतो गौरपोत्र इति ॥१८॥
वंशावलीतिप्रथिते प्रबन्धे वंशद्व—

यंपूर्वमभागि सम्यक् । अत्रापि तस्य स्मृतये प्रशस्तौनामानि काम
प्रतिपादितानि ॥१९॥ इच्छाज्ञानक्रियाशक्तिरुपास्तिस्रोऽप्य योषितः । राजश्रिया
रत्नदेव्या जाजला ज्येष्ठगेहिनी ॥२०॥ तस्याश्रपुत्रो ।

हरिराजनामा कायेन वाचा मनसा पवित्रः । स्वातन्त्र्यतुः षष्टिकलानिधानं प्रत्यक्ष-
विष्णुर्भुवनैकजिष्णुः ॥२१॥ अस्यानुजो च स्थिरराजजैत्रसञ्ज्ञौ समं शौरदया
विभातः । स्वस्रापरस्या अपि मध्यमायाः पुत्री —

पुराभूद्वनवत्युदारा ॥२२॥ गुलराजभूवती अपि पुत्री द्वौ तदनुरत्नदेव्याश्च ।
हरदेवोनाथ इति स्वातः पुत्रोपि कन्यान्या ॥२३॥ उत्तमराजस्य (ःगु) अस्साडाली
पुत्रिकेत्यपरयेव । मूलतटाशाखाफलकुन्दवकं कल्पवट —

पिनोत्येत्यं ॥२४॥ स्थानेस्थाने धर्मशाला विशालानेकानेनाकारि सत्रादिकर्त्ता ।
किन्त्वत्रापि श्रान्तपान्थश्रमातिच्छेत्रा क्षेत्रा वापिका काप्यकारि ॥२५॥ पालम्बग्राम-
पूर्वे च कुसुम्भपुरपदिभे । कृतात्र कृतिना वापी तृष्णा-

मोहापहारिणी ॥२६॥ पीनोत्तुङ्गपयोधरा परिलुड्डारावलीविभ्रमा तृष्णाभ्राम्य-

दनेकामुकजनकेशप्रशान्तिप्रदा । कुलन्मोलितरुप्रसूनपटजधेशिब्रियामोदिता-
वापी कापि महमुदं दिशतु वः कान्तेव कान्ता—

हशां ॥२७॥ मानसमपि हसति सतां निजप्रसादेन कलुषमिति विह्वला । निज-
विश्रान्तिं विधात्री विद्ये बाध्यात्मवेदिनां भाति ॥२८॥ अस्तु स्वस्ति समस्तवस्तु-
विषयाभोगोपभोग्यात्मभिर्भावैः पुत्रकलत्रमित्रजनतायुक्ताय युक्ता—

त्मने । भक्तायोद्धठकुराव महते स्वर्गापवर्गोदयानन्दायेन्दुकला वतसंचरणा-
द्वन्द्वैकनिष्ठात्मने ॥२९॥ अखण्डप्रकाशेन योगीश्वरेण प्रशस्तिः कृता पण्डितेन
प्रशस्ता । समस्ताशिषामेकपात्रस्य वापीनिर्मिति सुविस्तारवत्सुद्धरस्य ॥३०॥
संवत्सरेऽस्मिन् वैक्रमादिस्थे संवत् १३३३ आबणवदि १३ शुभे ॥

Translation

Śrī Salutation to Gaṇapati Om ! Salutation to Śiva
May, He who creates, protects, and destroys this (universe)—may,
He who irradiates and also immerses in illusion (the mind of) men—
may that Hara, who fulfils the desires of his votaries, be the des-
troyer of the travails of this world to you all ! (1)
Issuing from whose head the heavenly stream (Ganges) laves the
empire in sanctity and prosperity, and, by her ever—undulating
waves, serves as a *chauri* by his side—over whom the rays of the
white—rayed (moon) form an orb, like a soothing umbrella—may
that Śaṅkara of illimitable glory be to your welfare ! (2)
The land of Hariyānaka was first enjoyed by the Tomaras, and then
by Chauhānas. It is now ruled by Śāka kings. (3)
First came Sāhabādīn, then king Khudabadīn then, Samasādīn then
Pherujaśāhi became king. (4)
After him Jalālādīn, and then were born king Maujadīn, the
auspicious, and noble king Alāvādīn, and the lord of the earth
Nasarādīn. (5)
He for whom the earth, from Gauḍa to Gajjana, from the country
of Drāviḍa to the entirety of *Setubandha*, all the contented provi-
nces in the great kingdom of *Saurājya*, bore vernal floral charms,
produced by the rays of the innumerable precious stones and corals
which dropped on it from the crowns of the bowed-down heads of
kings who come to and fro for his service—(6)
He, whose legions daily traversed the earth to both eastward at the
confluence of the Ganges (*Gaṅgāsāgara*) and westward at the
confluence of the Indus with the sea—
He, under whose reign courtesans, proudly set of with many colour-
red riaments, moved about without fear, filling the air with the
tinkle of their bracelets, produced by the wanton undulations of
their hands—(7)
He, the bewildering dust raised by the hoofs of whose cavalry
marching in front of his army, overthrew his enemies in front—even
he, the lord of the seven sea—girt land, Śrī *Hamīra* Gayāsadin,
the king and emperor, reigns supreme. (8)

When his horses swept over a high way, the glory of the dust produced by the pounding of the earth caused by their hoops, enveloped the quarters and the sky, and the grandeur of the Sun with his eternal rays generally so set that kings could not say whether it was day or night. (9)

When he issued forth on a military expedition, the Gauḍas abdicated their glory; the Andhras, through fear, besought the shelter of caves; the Keralas forsook their pleasures; the Karṇāṭas hid themselves in defiles; the Mahārāṣṭras gave up their places; the Gurjjaras resigned their vigour; and the Lāṭas dwarfed themselves into Kirāṭas. (10)

The earth being now supported by this sovereign *Śeṣha*, altogether forsaking his duty of supporting the weight of the globe, has betaken himself to the great bed of Viṣṇu, (the ocean), and Viṣṇu himself, taking Lakṣmī on his breast, and relinquishing all thought of protection, sleeps in peace on the ocean of milk. (11)

The metropolis of this lord of many hundreds of cities, the charming great city, called Delhi flourishes like a crescent-headed arrow on the side of his enemies. Like the bowels of the earth, it is the store house of innumerable jewels; like the sky, a source of delight; like the nether regions, the abode of many Titanic heroes (*Daiṭyas*); like Māyā herself, the most bewitching. (12)

In the city of Delhi, renowned under the name of Yoginīpura, was born Uḍḍhara, a house holder, wise, liberal-minded, given to meritorious acts, master of innumerable good qualities, devoid of every blemish. (13)

Where the Vitastā, the Vipāsā, and the Śatadru, join in front with the uprising, unbroken, and swelling waves of the factor Chandrabhāgā, where stood the friendly Sindu, with its affluents; (14)

Whose waters, when drunk, render the sweetness of honey and of sugarcane, the hydromel of heavenly nectar, even the lusciousness of knowledge, insipid, - (15)

Where the land is laved by the nectar of that Sindhu and is pure and pain-assuaging; where the town of Uchchapuri reviles and laughs at Amarāvati which stands by the side of the heavenly Ganges,—(16) Even there was the abode of his father Haripāla, whose father was Yaśorāja, the father of the last was Dallahara, whose father was Kipu, thus for his genealogy by the father side.

The mother of Uḍḍhara was Chaṇḍī, the daughter of Prīthu, whose father was Hariśchandra; the father of the last was Utsāhapa, the son of Sahadeva, who was the son of Tola. (17)

The father of Tola was Vyāghrahara, who was the son of Sīmha and grandson of Gaura. (18)

In the work entitled '*Vanśāvatī*', the two genealogies have been given in detail; here in this record the names have been taken to the extent desired to recall them to memory. (19)

Like the threefold will, wisdom, and energy (the *Śaktis* of the deity), his wife, with Rājāśrī and Ratnadevī, was Jājālā, the eldest. (20)

Her son was named Harirāja (pure in body, speech and mind, renowned, the abode of the sixty-four accomplishments, apparently, like Vishṇu, the sole protector of the universe). (21)

who had two brothers, named, Sthirarāja and Jaitra, and a sister Virāḍā. The daughter of the second wife was the liberal-minded Dhanavati. (22)

Her (the second wife's) two sons were Guṇarāja and Bhūpati. Of the youngest wife, Ratnadevī, the son was Haradevanātha, and a daughter. (23)

She had also another son, Uttamarāja, and a daughter named Sāḍālī thus, we have here the root, stem, branches, fruits, and flowers of this tree of desire. (24)

Numerous and extensive were the alms-houses (*Dharmaśālās*) established by this performer of sacrifices (*Uḍḍhara*) in different places. He, the wise, with a view to remove the exhaustion of tired travellers, caused a well to be excavated, (25)

To the east of the village of Pālamba and west of Kusumbhapura. He made the well which allays thirst and removes fainting. (26)

May the well, like a lovely woman with rotund upheaving breasts, gorgeous with undulating neckless, the assuager of the thirst of many a lovesick swain, decorated with the seried riches of flower-tufted plants, be to your gratification. (27)

Through its effects men, even when overpowered by many evils, are made to smile. Priding on this power of assuaging fatigue, it appeared to philosophers like *Vidyā* herself (divine knowledge which overcomes the tribulations of the mind). (28)

May this be to the welfare of the noble *Uḍḍhara* *Thakkura* for the enjoyment of all the sweets and pleasures of this world in the company of his wives and sons and friends and dependants; —of the person with well-governed mind; of the faithful, for the fulfilment of his good in heaven and for his emancipation; of him who is devoted to the two feet of the crescent crested (*Mahādeva*). (29)

This eulogium is composed by *Paṇḍit* *Yogīśvara* of unbroken fame, to record the origin of this well of *Uḍḍhara*, the receptacle of all blessings. (30) In this year of *Vikramāṅka*, *Sarivāt* 1333, on the 13th of the wane, in the month of *Śrāvaṇa*, Wednesday.



MEDIEVAL

Inscriptions from Rohtak

- 2.1 Over the central outer arch of the new mosque in Rohtak, the tombstone of Firoz Khan¹ is now placed. It measures 3' 8" by 8", and contains the following inscription.

تعمد شد این مقبره شهر سر [۲] مر محمد فیروز [۳] حضرت پادشاه غازی جهانگانه محمد و سطان
 ورفه پاد [۴] مسند علی [۵]
 فیروز خان بن مسند علی احمد خان بن جماعتی مریدین بطریق دهم ماه ربیع الاخر ۹۳۵
 و لایم و نعمانه

तमाम शुद ई बुनकए शेरबु[?] दरअहदे नेकु [?] हजरते बाबुर बादशाहे
 गाजी खलदअल्लाह मुल्के बा सुलतान बा रअए बनका [?] मसनदेअलि
 फिरोजखान धिन मसनदेअलि अहमदखान बिनने.....अमालखान मरहूमइन
 बतारीखे दहुमे माहे रबिउलाखिर सन्हु अरवउ सुलसाइन बा तसहिमानह
 "This tomb.....has been finished in the prosperous time of
 his Majesty Babar Badishah-i-Ghazi—may God perpetuate
 his kingdom and his rule !—The tomb of..... the high *Masnad*.
 "Firoz Khan, son of the high *Masnad* Ahmad Khan, son
 of.....Jamal Khan, both defunct, on the 10th Rabiulawwal
 934" [4th December 1527].

- 2.2 Over the central outside arch of the mosque in the *garhi*, or fort, of the Pathans at Rohtak the following inscription of three lines is engraved on a rectangular sandstone—16½ by 12½ inches.

بسم الله الرحمن الرحيم من جاء بالحسنة فله عشر أمثالها و من
 جاء بالسئلة فلا يجزيه الا مثله و ما توفيقي الا بالله قال عليه السلام
 من بني مسجدا في الدنيا فله قصر في الجنة ٩٦٢٥١ سنة ٩٦٥

1. Firoz Khan was a renowned officer who was generously rewarded alongwith other men of merit by Babar after the victory over Ibrahim Lodi.

बिसमिल्लाह् रहमाने रहीम मिन जाह् बिलहसनतह् फलह् असर हमसालिहा वा मिन

जाह् बिसिमत फलायज्जिह्लामिसलिहा वा मा तौफिके इलाविल्ला काल अलसलाम

मिन बनी मस्जिदन किदुनिया फलह् कसरे फिलजनते ९६, २५१*** सन् १५५

"In the name of God the merciful and the compassionate ! He who brings a good work shall have ten like it; but he

"Who brings a bad work shall be recompensed only with the like thereof. My grace does not come through any one but God. He (*the Prophet*), upon whom may God's blessing be, has said :—

"He who builds a mosque in the world will have a castle in Paradise. ,96, 251 A. 945," [30th May 1538].

- 2.3 On a rectangular sandstone over the central outside arch of the *masjid* in the Khiaban Mahalla, west of the town Rohtak, is a stone, (13 by 12 inches) having the following inscription :—

بسم الله تعالى ورسوله بعارة ابن مسجد در عهد دولت نعيم محمد عمادى بنده غازی
خداوند ملکه و سلطانه توفيق يافت الفقير برهان الجنة والنار
محمد جمال ناگوری چيشتی سنه خمس و اربعين و تسعمائة ٩٤٥

बेहुन अल्लाहताला वा खुलेह् बश्मारते ई मस्जिद दरअह्देदौलते नासिर*****
मोहम्मदहुमायु बादशाहे गाजी

खलद अल्लाह मुल्के वा मुलतान तौफिक वाफ्त अलफकीर बरहानु जन्नत वा दीन
मोहम्मद जमाल नागुरी अलचिसति सन् १५५५ वा अरबाइन वा तसद्मावते १५५५

"With the aid of God almighty and His apostle for the erection of this mosque in the time of the reign of Nasir... Muhammad Humayun Badishah-i Ghazi—

"May God perpetuate his kingdom and his reign !—found grace the poor, chief of the Paradise and the faith,

"Muhammad Jamal of Nagor, the Chishti. In the year 945" [30 May 1538].

- 2.4 Over the central outer arch of a mosque at Gaokaran, about half a mile west of Rohtak, a red sandstone (3' 2" by 2' 5") contains three lines with one line going round the stone as a border. In the midst of the stone the period of the erection has been engraved in a square, (in the time of Jalal addhin Muhammad Akbar).—

کشفه از چنان بنده فرمان حق	مست جان در پیش سپهر کرمست
شد از آن رخشا رقابل آن حق	کرده از جان بقعه خیر الامور
مشرق بحر لطف یابی (۹) نالو حق	ری آن مسجد هر آن کس رفته شد
گفت بر کمر معبد خاماں حق	ز آمدی تاریخ آن مسجد نوشت

"The builder.....by the grace of God in the time of the reign of Jalal addin Muhammad Akbar *Padishah-i-Ghazi*—may God perpetuate his kingdom !.....anno 979³ [26th May 1571].

- 2.7 In the south of Rohtak, near the Government school, is a tomb the pillars of which are connected by eight lintels of red sandstone, each measuring 4' 2½" by 9." The single lintels have been inscribed with the following sentences from the *Qoran*: *Bismillah*, Sura ii, 256-59 incl., *Kalima* Sura cxii. No details of the date or the builder are found.
- 2.8 Over the Dhobi Gate in the *Mauhallah* of Wazir Khan, is a sandstone (18" by 17") containing the following inscription :

بمصرن الله تعالى ورسوله بناء ابن همارت در عهد دولت
و خلقت ابراهيم شهاب الدين محمد صاحب قران ثاني
شاه جهان بادشاه غازي خلد الله ملكه باهتمام خاتم المر
پيرخان ابن سرخان سررا باتمام رسيد في غرة ماه محرم سنة ١٠٣٣

वेदन अल्लाह ताला वा रसूलेबिनाए ई इमारत दरअहदे वीलत
वा खिलाफत अबुलफतह शाहबुदीन मोहम्मद साहिबे किरान सानी
शाहजान बादशाहेगाजी खलदअल्लाह मुल्के बएतमामसादिम-अलमरा.....
पीरखान इब्न सरखान सरवा बएतमाम रसीद फी सरएमाहमुहर्रम-सन्ह १०४४
"With the favour of God Almighty and His apostle, the erection of this building in the time of the reign
"And the Khalifat of Abu-l Fath Shihabddin Muhammad, the second *Sahibqiran* (Timur)
"Shahjahan Badishah-i-Ghazi—may God perpetuate his kingdom !—by the endeavour of the slave of the.....,
"Pir Khan, son of *Sarkhan*, the *Sarwa* [ni ?] has been finished. In the beginning of the month Muharram A. 1044" [27th January 1634].

- 2.9 Over the *mihrab* of the Adina mosque in the town are two lines, size 4' 6" by 1' 2", :—

دریغ حضرت درانی در خراب . . . مصفی . . . دلاء مسلمانی . . . خلد [] حلی
ملب جعلی عا الدنيا والین . . . سلطان خلی
بخدمت نواز ابراهیم محمد ساء السلطان خلد الله ملكه . . . ابن مسجد مرثی و بر . . . حافل اسل
مدات فرمود بنای عزمه سال هفتاد و هشت از هجری بود

बलीफके हजरते यजदानि वरखराब...मोहम्मदि विलमिल्लते मुसलमानान...
हामि

3. The year is perhaps 972, instead of 979.

मिल्लते*****अल्लाहुदुनिया वा दीन*****सलातीने जहान
बायसे इफ्रतिसार अबुल जफर मोहम्मदशाह अलमुलतान खरद अल्लाह मुल्के
*****ई मस्जिदमोमिनान वा बराए जाए अहलेईमान
इमारत करमुद बतारीसे शरए माहे रमजान साले हफतसद हस्त अज हिज-
रिबुद (७०५)

"Through the grace of the sublime God.....
Ala uddunya waddin,..... of the kings of the world,.....*Abu'l*
Muzaffar Muhammad Shah, the king,—May God perpetuate
his kingdom! —has designed to build this mosque of the true
believers and.....place of the people of the faith. It was on
the 1st Ramazan A.H. 708 (12th February, 1309)."

- 2.10 Over the outer archway of a small mosque in the fort near the
Delhi Gate of the town is a rectangular sandstone, with an
inscription of two lines, size 3' 0½" by 8½".

بادشاہ غازی سلطان السلاطین فیات الدنیا والدین مکندر زمان ابرالمظفر تغلق شاہ السلطان
[خ] دایکالی محمد علی سلطانی غفرلہ ماہ مبارک رمضان عم ابرکالہ سال بر مصلحت بیست و چہار

बादशाहे गाबी सुलताने सलातीने ग्यासेदुनिया वा दीन सिकन्दरे जमान
अबुलमजफर तुगलकशाह अलमुलतान
खुदाएगानि मोहम्मदअलि सुलतानि शरए माहे मुबारकरमजान अम बरकाले
साले बर हफतसदबिस्त वा चहार (७२४)

"(In the time) of the *Badishah-i Ghazi* the king of kings,
Ghiyash uddunya waddin, the Alexander of the period, *Abu'l*
Muzaffar Tughluq Shah (this mosque has been built, through the
grace of the Lord, by) Muhammad' Ali Sultani. On the first
of the blessed month Ramazan,—May its blessings be general!
—A. 724 (22nd August, 1324)."

- 2.11 Perhaps the above mosque was repaired in Babar's time. There
is at least an inscription over the central archway (measuring
1'10" by 1'1") outside, that seems to mention such a fact, but it
is too much injured to allow a decisive judgment. The first line
is nearly altogether gone, also the beginning of the second and
whole third of the line are illegible; almost all dots are missing.

بسم الله الرحمن الرحيم

. लैन مسجد در عهد حضرت ظہیر الدین محمد بابر بادشاہ غازی خلد اللہ ملکہ

. رمضان ثلثین رستمیة

बिसमिल्लाए रहमाने रहीम*****

*****ई मस्जिद***बरअहदे***हजरते जहिरुदीन मोहम्मद बाबुर बादशाहे गाबी
सलदअल्लाह मुल्के ।

*****रमजान*****सुलसाइन वा तसहिमायत*****

"This mosquein the time of.....His Majesty *Zahir uddin Muhammad Babar, Badishah-i Ghazi*....Ramazan.....93."⁴

- 2.12 Over a gateway of the ruined village of khokrakot built by Shamsheer Khan, a stone 2'2" by 1'7½" bore a bilingual inscription, three lines in Persian and five lines in Hindi. The Persian text runs as follows :

در آیام سلطنت پادشاه حضرت جلال الدین محمد اکبر بادشاه غازی
خدا آفرید مایه ابداء رفعتی فی جنات اب شمسیر خان شهباز پرکنه وقتا عمارت
این روز بیداد نهی فی شهر المبارکه رمضان سنه ۹۳۷ هجری قمری رسید

दर अयामे सलतनते बग्दाशाने हजरते जलालुद्दीन मोहम्मद अकबर बादशाहे गाजी।
खुदा अल्लाह मुल्के अब्दनरिफ्तहतेफिजनेत अब्बा शमशेरखान शिकदारैफरमने
रोहतक इमारते।

ई दरवाजा बुनियाद निहाय कि सहस्रसुख मुबारक रमजानसन्ह, नुहसद वा सत्ता
वा हफ्ताद बश्तमास रसीद।

"In the days of the empire of the slave (of God), his Majesty Jalal addin Muhammad Akbar Badishah-i-Ghazi"—

"May God perpetuate his kingdom for ever (and) his highness in Paradise!—Aba Shamsheer Khan, the *shiqqdar* of *pargana* Rohtak."

"Has laid the foundation of this gateway. In the blessed month Ramazan anno 973 it has been finished" (22nd March 1566).

Inscriptions from Meham⁵

- 2.13 A red sand-stone (14 by 10½ inches) fixed over the south arch of the tomb of Jamal Khan bears the following important inscription :—

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله
در عهد دولت سلطان السعدي جلال الدين محمد ابراهيم غازی
مقبول الرحمن جمال خان بن منصور رفته لونیق پاست راحت کلاه جمال خان را امجد تواب نه
پاست من تاریخ ذی القعدة (۹) سنه الف و مائة

बिसमिल्लाए रहमाने रहीम लाइला इलल्लाह मोहम्मद रसूलिल्लाह।
दरअहदे दोलते सुलताने सलातीन जलालुद्दीन मोहम्मद अकबर बादशाहे गाजी।
मकबुले रहमाने जमालखान बिनने मनसूर राउजा तौफिक यापत रास्त कनानिद
जमालखान रा उमीदे सवाब के

याबदमिन तारीख जिलक्राद (?) सन्ह अलिफ वा मायतह् ।

"In the name, etc. There is no god, etc.

4. The date should be between 932 and 937.

5. Meham is about 18 miles west of Rohtak on Hissar road.

"In the time of the reign of the king of the kings, Jalal-addin Muhammad Akbar Padishah-i-Ghazi,

"The friend of the Merciful, Jamal Khan, son of Mansur, found grace to build this tomb. Jamal Khan has hope that he will obtain reward. In the *Zi'lq'ada* A. 1100" (17th August, 1689).⁶

- 2.14 In the north wall of the enclosure of the mosque of the Pirzadas is a red sandstone, measuring 19' by 16", which bears an inscription of five lines :—

در عهد حضرت دولت (id.) شهید الم بداء ظفر الدین محمد دابر
غازی بادشاه جلاله ملکه و سلطانہ بندہ درگاه مہربانی
الفقیر حقیر جانیو سلو اغا ابن شیخ سُر و ساکن حصار شامانی
بتوفیق اللہ تعالیٰ نوبتی یافت مسجد در قصبہ مہم راس کائنات حق تعالیٰ
مہیاب و مستجاب گرداند بدو و نفلہ باریع یسع مہم راس کائنات حق تعالیٰ و سعادت

दरअहदे हजरते दोस्त शाहनशाहे आलमपना जह्ददीन मोहम्मदे बाबुर ।
गाजी बादशाह खलदअल्लाह मुलके वा सुलतान बनदए दरगाह मेहरी ।
अलफकीरे हकीर जनिघो सुनु आया इन्न सेल सुनु वा साकीने हिसारे शादमानी ।
बतीफके अल्लाहताला तौफिकयापत मस्जिदे दर कस्बए महिमे रास कनानिद
हल ताला ।

मजाब वा मुस्तजाब मरदान्द बमिने वा फजले बतारीले पंजुमे नाहे रबिउल
आवल सन्ह सत वा सुलसद्ने वा तसहिमावत ।

"In the time of the reign of his Majesty the king of kings, the refuge of the world Zahiraddin Muhammad Babar.

"*Ghazi Badishah*—may God perpetuate his kingdom and his reign ! the slave of the court of the sun,

"The poor, base Janyu Sunu Agha, son of Shaikh Sunu, an inhabitant of the town of the joy, (Hissar)

"Through the grace of God Almighty found grace to build the mosque of the town of Mahim—May God Almighty,

"Make him accepted and favoured through His kindness and His wisdom !—On the fifth Rabi'al awwal 936 [7th November 1529].

6. This inscription is unique, as no other mention of Muhammad Akbar son of Aurangzeb, has till now been found. Prince Akbar proclaimed himself emperor, assisted by the Rajputs, in 1089, and attempted to maintain the assumed title until 1100, when he fled to Persia. There exist no coins of his. The foregoing inscription shows that he adopted the *julus* name of his great predecessor whose name he bore. It is highly interesting to find a document of the rebel king's son in a place lying so far north as Mahem, because Prince Akbar fled to the Marathas in the beginning of his insurrection and always lived in the Deccan.

- 2.15 On an arch over the pulpit of the Jami' Masjid in the centre of the town, is the following inscription :

در عهد دولت سلطان السلطان ظل الله في العالمين مربي السرير السلطنة
والخلافة حضرت محمد هادي ناسه عازي خلد الله ملكه و سلطانه زاعلى امره و سانه حضرت مفضل
الداري بكة نعم سلطان سرينده الدين كورده درگاه امير نادكر طعاه بويدي الله تعالى
مويدي ناسه محمد جامع نعمه مهم راس كذايد الله تعالى محراب و مسجده
كروانده بسده وصاله و كمال كرمه بنارم هفتم ماه رجب سنة سبع و ثمانين و تسعمائة

दरअह्मदे दीलते सुलताने सलातीन खिलतहा फिलमालमिन मरदे सरीरे सलतनत ।
बा खिलाफा हजरते मोहम्मद हमायू बादशाहे गाजी खलदमल्लाह मुल्के बा
सुलताने बा आलाहे अमरा बा साबाहे हजरते मकबूले ।
दाराइन*** सुलताने सरहिन्दएदीन गरिन्दए दरगाहेअमीर यादगारे ताघाए
बलीकिक अल्लाह ताला ।

तौकिकयाफ्त मस्जिदे जामे कस्बए महिम रास कनानिद अल्लाह ताला मजाब
बा मुस्तजाब ।

मरदानत बमदद बा फजलेह बा कमाले करामे बतारीखे हफ्तुमे माहे रजब सन्ह
सुबा बा सुलसाइने बा तसइमायेते ।

"In the time of the reign of the king of the kings, the shadow of
God in both worlds, the adorned of the throne of kingdom,

"And Khalifat, his Majesty Muhammad Humayun Padishah-i-
Ghazi—may God perpetuate his kingdom and his reign and exalt
his condition and dignity !—his highness the admitted,

"To the palace of Baga Begum Sultan, the worthy of the faith,
the chosen of the court Amir Yadgar Taghai, by the grace of God
Almighty,

"Found grace to build the mosque of the town of Mahim—may
God Almighty make him accepted and favoured,

"Through His kindness and His wisdom and His perfect liberality !
—On the 7th Rajab 937 (24th February, 1531)."

- 2.16 On a rectangular sandstone—size 21 by 13 inches—originally
belonging to the old mosque of the butchers, now fixed over the
central outer arch of the new masjid at Mahim (finished in 1887
A.D.), is the following inscription :

در عهد دولت شاهنشاه عالم بنده حضرت محمد هادي ناسه
خلد الله ملكه عمارت هذه المسجد توفيق يانت
..... قصابان قصبة مهم راس كذايد م رايح ماه شعبان سنة اثني و اربعين و تسعمائة

दरअह्मदे दीलते शाहनशाहे मालमपना हजरते मोहम्मद हमायू बादशाह ।
खलव अल्लाह बा मुल्के इमारते हाजाल मस्जिद तौकिकयाफ्त***

7. The Jami mosque was repaired in A.H. 1078 by Aurangzeb's order.

*****कसावान कसबए महिमेरास कनानिद बतारीखे माहे सोबान सन्हु असनी
बा अरबादनी बा तसदमायत

"In the time of the reign of the king of kings, the refuge of the world, His Majesty Muhammad Humayun Badishah—

"May God perpetuate his kingdom !..... found grace to build the edifice of this mosque of the butchers of the city of Mahim. During the month of Shaban of the year 942 (began the 25 January 1536).

- 2.17 A sandstone fixed over the outer doorway of the court of the ruined mosque of the Qassayan at Mahim has the following inscription :

بسم الله الرحمن الرحيم آمين .. وما لك فتناً مبيهاً كشاه باه يشاهي عرشه ابن دراهم سحر اشد من ..
هر عهد دولت نند اعزرت ساجدها شير شاه حسن پور سلطان تولوق ياقت بداه ابن مسعود
و مقام مولانا يوسف ابن حسن پور محد عالي درنگان
يا محمد تواب عذبت لبوي من بلي مسعوداً نبي الله تعالى له نصراً نبي الجنة والرحمن انا
الله تعالى في الدنيا و ولله الله تعالى علي العدل والعدل
في الحادي والعشرين من شهر المبارك المذم شهر رمضان سنة نحمد حول نه بود كه محضر رسانيد
الله اعلم الخ

बिसमिल्लाए रहमाने रहीम इन्ना फतेनालक फतिहनुमुबिना गुसावबाद बशादि
हमेशा ई दरगाह ससु असहद अन लाइलाइल्लाह

दरअहदे दोलते तन्वकहू हजरते सुलेमानि शेरशाह हसनसूर सुलतान शौक्रिक
यापत बबिनाए ई मस्जिद

दर मकामे दोलताबाद युसफ इब्न हसनसूर सैयदअलि दोलतलान
बउमीदे सबाबहदिसे नबवीमिन बनिअमस्जिदन बनि अल्लाह ताला लहु कसरन
फिल जन्नते बलजिनान अबका

अल्लाह ताला फिनुनियो बा वक्फ अल्लाह ताला अल्लखदले बलअहसान
फिलहादिवल असराइन मन शहरल मुदारक अलमुकर्रम शहरे रमजान सन्हु
नुसदबहल नुहयुद (१६४६) कि मोयसर रतानिद
अल्लाह अल करीम उल शहर

"In the name of the merciful and compassionate God ! Verily, we have given thee an obvious victory. May this liberal door always be opened with joy ! I testify that there is no god but God.

"In the time of the reign of the king, powerful as Salomo, Sher Shah, the son of Hasan Sur, Yusuf ibn⁸ Hasan Sur, the high Sayyid (surnamed) Daulatkhan, found grace to erect this mosque and the place of Daulatabad,

"In the hope of the reward of the prophet's saying 'He who builds a mosque will have a castle built for him by God Almighty in

Paradise and as for the merciful, God Almighty gives to him long life in the world and protects him for his justice and beneficence." It was on the 21st of the blessed and venerable month, month Ramazan of the year 949 (29 December 1542), when it became ready. God is the generous and the omniscient."

- 2.18 In the south wall of the enclosure of the masjid of the Pirzadas is a sandstone, measuring 17" by 6", which bears the following three lines :—

در عهد دولت حضرت بندگان خلافت بذا سلطان
 شهاب‌الدین محمد صاحب قرآن ثانی شاه جهان بادشاه غازی خلد
 خلافت ابدًا توفیق یافت شیخ ناصر ابن شیخ الهداد ماهمی سنه الف و خمسمین و احد

दरअहदे दोलते हजरते बन्दगानखिलाफते पनाह सुलतान
 शाहजुदीन मोहम्मद साहिबे कुराने सानी शाहजान बादशाहे गाजी खलद
 खिलाफते अब्दान तौफिकयाप्त शेखनासिर इब्नशेख अल्हदाद माहमी सन्ह
 अलिफ वा खुमसइनेवाअहद

"In the time of the reign of his Majesty the slave (*of God*), the asylum of the Khalifat, the king

"Shihabaddin Muhammad, the second lord of the conjunction, Shahjahan *Badishah-i-Ghazi*—may (*God*) perpetuate

"His Khalifat for ever ! Shaikh Nasir,⁹ son of Shaikh Alahdad of Mahim, found grace. A. 1051" [12th April 1641].

- 2.19 On the south outer arch of the facade of the Jami' masjid is a red sandstone (3' × 1' 11½"), bearing nine lines :—

در عهد سعادت عهد حد و مد زمینی
 و زمانی خدیو مکی و مکی سلطان
 السلاطین ظل الله فی العالمین محمد لورنگزیب

پہادر عالم غیر بادشاہ غازی خلد اللہ ملکہ
 و سلطنتہ تعمیر * محمد جامع قصبہ مہم صاحب الحکم اتمس
 باعتماد بدہ درگاہ خواجہ رحمت اللہ با تمام رجید
 اللہ تعالیٰ صیاب و مستجاب گردانان بملہ و نقلہ
 فی التاریخ ہندوہم شہر * ۲۰ الحرام سنہ ثمان و
 سبعین و الف ہجری و سنہ عشر جلوس مبارک

दरअहदे सआदतेमहदेहद वा मदे जमीन
 वा जमान खदीव मकीन वा मकान सुलताने

9. Saint and learned man of Shahjahan's time.

सलातीन जिल्लाहफिल आसमीन मोहम्मद औरंगजेब
बाहदुरे आलमगीर बादशाहे गाजी खलदप्रल्लाह मुल्के
वा सुलताने तामीर मस्जिदे जामे कस्बएमहिम हस्जिल हुक्म अक्दस
बदतमामे बन्दए दरगाह खवाजा रहमत अल्लाह बदतमाम रसीद
अल्लाह ताला मुजाब वा मुस्तजाब गरदानाद बमिल्ले वा फजले
फिलतारीखे हफबहमे शहरे मोहरम उल हराम सन्हेसमान वा
सुबदन वा अलफ हिजरि वा सन्ह आसिर जलुसे मुबारक

"In the happiness-spreading reign, extended over all the earth and the time of the master of authority and dignity, the king

"Of kings, the shadow of God in both worlds, Muhammad Aurangzeb Bahadur Alamgir Badishah-i-Ghazi—may God perpetuate his kingdom

"And his reign!—the repairing of the Jami masjid of the town of Mahim, according to the holy order,

"Was finished through the endeavour of the slave of the court, Khwaja Rahmat Allah¹⁰—

"May God Almighty make him accepted and favoured through His kindness and wisdom!—

"On the 17th of the month Muharram, the holy, A.H. 1078 [9th July 1667], in the tenth year after the blessed accession to the throne."

2.20 A red sandstone (11×7 inches) in the ruins of the former mosque of the Qassayan at Mahim bore the following inscription :—

بسم الله الرحمن الرحيم
در عهد دولت و زمان (?)
ظل سعادت ابرو الظفر
محبی الدین محمد ابرو زلف
بادشاه غازی خلد الله ملكه
و سلطاه مسدرا قصبان
جهلی کبر (?)

ترتیب کرد در شهر رمضان سنه تسعون و الف

विसमिल्लाए रहमाने रहीम
दरअहदे दीलत वा जमान (?)
जिल्लेसुबानी आबुल खफर
मुहियदीन मोहम्मद औरंगजेब

10. Sarbuland Khan Khwaja Rahmat Allah was a man of great consequence under Sahajahan and Aurangzeb, and died in H.S. 1090.

बादशाहेगाजी खलद अल्लाहुमुल्के
वा सुलतान मस्जिदवरा कसायान
जाहंगीर (?)

तरतीब करद् दर गहरे रमजान सन्द् तसईन वा अलिफ

"In the name of the merciful and compassionate God. In the time of the reign and the life of the divine shadow Abul Zafar, Muhyiddin Muhammad Aurangzeb

Badishah-i-Ghazi—May God perpetuate his kingdom and his reign ! the mosque of the butchers.....was rebuilt. In the month of *Ramazan* 1090" [6th October 1679].

- 2.21 A rectangular red sandstone ($17\frac{1}{2} \times 14$ ") over the northern outer arch of the mosque of Daula Khan in the garhi of the Pathans at Mahim bore the following inscription :—

بسم الله الرحمن الرحيم	والله الا الله محمدت رسول الله
يا الله يا فتاح	يا محمد يا نبي الله
لهم عمارت ز بهر زيب كريم	बातुश دولे खान वालाशान
يعدرش بختيار ناموسرى	مغفرت دستگاه دريا خان
سال اتمام را بعقل و تمیز	مسجد مقبره زखان برخورान

बिसमिल्लाए रहमाने रहीम
या अल्लाह याफता
ई इमारत जबैरे ख करीम
पिदरस बलतियारे नामवरे
साले इतमागरा बअकल वा तमीज

लाइलाइल्लाह मोहम्मदरसुलल्लाह
या मोहम्मद या नबीउल्लाह
वानियस दोलाखाने वाला शान
मुसफिरते दस्तगाह दरियाखान
मस्जिदे मकबरा जखान बरखवान

"In the name of the merciful and compassionate God. There is no god but God, and Muhammad is the apostle of God.

"O God ! O opener !

"This edifice for the merciful God"

"His father (was) a celebrated Bakhtiyar.

The year of the completion-name with wisdom and discernment :

"O Muhammad ! O apostle of God !

"Its builder (was) Daula Khan of elevated rank;

"Darya Khan whose sins are forgiven.

"*Masjid [u] miqbara zi Khan* 'mosque and tomb (are built) by the Khan."

The letters of the *tārīkh* give 1108 (31st July 1696).

- 2.22 Daula Khan's tomb bore the following inscription on a sand-stone (2' 8" × 1') :

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله جليلة ذكراه رحمتاني
 قوله خلی محمدي مرید کوفی دالستم که چهار یار بر حق این دلدیه همه ذاتی توفیق یافت
 در هنگام زندگانی این مقبره ساز ساخت از لطف ربانی در عهد لورک زب
 بادشاه ظل سبحانی بتایخ ۱۳ شهر رمضان المبارک سنه یکهزار و یکصد و چهارده هجری بالغلام اسقا
 ابولک طیب معمار

बिसमिल्लाएरहमाने रहीम लाहला इलल्लाह मोहम्मद रमुलल्लाह बन्दए वरबाए
 रहमानी

दौलाखाने मोहम्मदी मुरीदे गेलानी दानिस्तम के चाहार यार वर हक ई दुनिया
 हामा फानी तौफिकयाप्त

वर हुंगामे जिदगानी ई मकबरा सार सास्त अज लुत्के रबानी दरघहदे औरंगजेब
 बादशाहे जिल्लेसुबहानी बैतारीखे १४ शहरे रमजान अलमुबारक सन्ह
 एकहजार वा एकसद वा अहारदह (१११४) हिज्रि बदतमामे उस्ताद
 आबु बलदे तैयब मेहमार

'In the name, etc. There is no god, etc. The slave of the court of
 the Merciful Daula Khan Muhammadi Murid of Gilan—

"I knew that the four friends (*the Khalifs*) are over this wholly
 perishable world—found grace

"In his lifetime to erect this burial-place with the favour of the
 Lord, during the reign of Aurangzeb

"Badishah, the shadow of God. On the 14th of the month
Ramazan, the blessed A.H. 1114 [1st February 1703]. Through the
 effort of the architect *Usta Abu Valad Tayyib*."

Inscriptions from Jhajjar¹¹

- 2.23 A loose stone (20½" by 18") from the Kali Masjid, which is no more now, bore the following inscription :

قال النبي عليه السلام من بنا مسجدا لله بنا الله له مثله في الجنة
 بنا کرد این مسجد مجلس علی خان اعظم برکزیده رحمان مرتبی جهان
 دارد خان بی مغفور مرحوم ملک الشرق علاء الدوله والدين ملک ميان افغان
 سلم الله عن مصافات و ترمج ثوابه بتاج الرضوان الخامس والعشرين من
 رمضان سنه تسع وتسعين وسبعماية

11. A small town, 35 miles west of Delhi, headquarters of the Tehsil of the same name in District Rohtak.

काललनवि अलएसलाम मिन बिना मस्जिदे अल्लाह बिना अल्लाह लहु मिसले
फिज्जन्ते

बिनाकरद ई मस्जिद मजलिस अलिखान आखम बरगुजिदहे रहमान मुरबिए
जहान

दौदखान बिल्ने मगफूर मरहूम मलिकिल शर्क अल्लाहुज दोला बा दीन मलिक
मियां अकगान

सलमअल्लाह अनअल अदसात बा*****सवाबे वताजे अलरखवान अलखामिस
वल असराहने मन रमजान सन्ह तिसा बा तसईन बा सुबइमायते

"The Prophet—may he be blessed !—says,—‘He who build as mosque for Allah, will have built for him a house like it by Allah in Paradise’.

"This mosque has been built by the high *Majlis*, the great Khan, the chosen of the Merciful, the educator of the world,—

"Daud Khan, the pardoned deceased son of the Malik Ashsharaq ('Aladdaula) waddin Malik Miyan, the Afghan ;—

"May God preserve him from bad accidents and crown his reward with the crown of Paradise !—on the twentyfifth Ramazan 799 [22nd June 1397]."

- 2.24 A *mihrab* of the Bazarwalli mosque in the middle of the town, a sandstone slab, measuring 28" by 15½", bore the following five line inscription :

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله
في زمانه عمدة الخلافت باسط العدل و رافت جلال الدين
محمد اكبر بادشاه غازي خلد الله ملكه و سلطانه بناد مسجد ساخته مكرمه
و محسنه بيكه لطباع لواب رزميخان فرمايش سرکار خواجه كثر
في التاريخ السابع والعشرين ٢٧ من شهر رجب رجب قدره سنة سبعين تسعمائة ٩٧٠

बिसमिल्लाए रहमाने रहीम लाइलाइल्लाह मोहम्मद रसुलल्लाह

फीजमानए उमदए खलाफत बासते अदल बा राफत जलालुदीन

मोहम्मद अकबर बादशाहे गाजी खलदअल्लाह मुल्के बा सुलतान बिनाहे मस्जिद
सास्तए मुकरमह.

बा मोहसिनह बेकह् लितबा नवाब रुमीखान फरमाइसे सरकार ख्वाज कतूर
फिलतारीखे अलसाबे वल असरइन २७ मिन शहरे रजब रजबे कदरह सन्ह
सुबईन तसइमायत (९७०)

"In the name of the merciful and compassionate God. There is no god, etc.

"In the time of the pillar of the Kalifat, spreading justice and clemency, Jalaladdin Muhammad Akbar *Badishah-i-Ghazi*—may

God perpetuate his kingdom and his reign ! the erection of the honoured

"And beautiful mosque, the lady over natures (?), has been made by the *Nawab* Rumi Khan, governor of the *sarkar* Khwaj Kator (?),

"On the 27th of the month Rajab—may its honour increase !—of the year 970 [22nd March 1563]."

- 2.25 The northern outside arch of the mosque of Shah Bura in the north of the town, is a sandstone, measuring 22" by 11", bore the following inscription :

بنا این مسجد را عمر افغان	براه حق وجد اندیش چون داد
که ایام نظام از مقبرن باد	بغیر شه حقل الدین اکبر
محمد دوست ابراریم داشت	چو کس بر د بدین توان تو کش
که خاطر حسین می سازد این	یشی از عدم است با راستن حق
سر خدمت بها می آرد استان	تخمینش انک با قلوب انه
خدایا عمر او را جازدانی باد	چو مقصد جهانست ده شاه
شهر رمضان که آنرا کرد بنوید	که قصد بود مزین شب رده و نیم
و صل الله علی محمد	
و عا لیه	ز دست خراسن اتمام دارد

979

बराहे हक बाहदे अफीक नू बाद
बदीरे शाह जलालुदीन अकबर
नू कस बिजनय बदीन तबान मोगिस्त
यकीन ऊ हमदम अस्त बा वासिलाने हक
बतखसीस इनक बा कुत्तब सानह
नू मखसूदे जहानस्त बिदे शाह
कि नुह सद बुद फिजू सस्त बा दहवा
पञ्ज

बिनाए ई मस्जिद रा अजूम ऊफताय
कि अव्याम वकामे ऊ मकरून बाद
मोहम्मद दोस्त इबराहिमे दिलशाद
के खातीरे खस्तगानमी साजद आबाद
सरे लिदमत वजा मी आरद वस्ताद
खुदाया उमरेऊरा जाविदा बाद
सहरे रमजान कि आरा करद
बुनियाद

..... बसलअल्लाह अलए मोहम्मद
जे हातिफ खवास्तम इतमामे तारीख
नुदायम जाए सजदए फेज वेह दाद
"When God the only one, put away (*my*) misfortune, the building
of this mosque was designed.
"In the time of the king Jalaladdin Akbar—may his days be equal
to his desire !—
"Everybody who comes to that mighty one, becomes a new
one; Muhammad Ibrahim (*also*) is happy through him,

"He is true and a companion of the followers of God, he exhilarates the afflicted.

"To him especially the pole and time devote their service, the masters.

"As the design of the world is for ten kings, so, O God ! May his glory be eternal !

"When nine hundred was increased by sixty and ten and five, it was in the month Ramazan that he laid the foundation. May the friendship of God be over Muhammad !

From the heavenly speaker I asked the date of completion, a voice gave me '*ja (-yi) sijda fayz da*' (Bestow a place of adoration). 976.' [17th February 1569]."

- 2.26 Over the central arch of the ruined mosque of Miyan Raib (to the south of the Bazarwali Masjid) is a rectangular sandstone, measuring 19" by 15", bearing the following five lines :

اشهد ان لا اله الا الله وحده لا شريك له
 واشهد ان محمد عبده ورسوله
 كرده بناء عمارت مسجد میان رائب بن پیارہ
 فی التاریخ عشر من شر (sic) ذی الحج
 سنہ ۹۸۹ فرمایش میان دارہ

अस हदुअन लाइला इल्लाह वहालाशरीके लहू,
 वा अस हदुअन मोहम्मद अबदउ वा रसुले
 करदह बिना इमारते मस्जिद मियाने राइवे बिन प्यारा
 फिलतारीसे अदर मिन सहरे जिलहउ
 सन्ह ९८९ फरमाईस मियाँ दाउद

"I testify that there is no God but God alone, who has no companion ;

"And I testify that Muhammad is His servant and His apostle.

"The edifice of this mosque has been built by Miyan Raib, son of Piyara,⁵ on the tenth of the month Zi-l-Hajj,

"In the year 989 [5th January 1582]. His commander (was) Miyan Daud."

- 2.27 A red sandstone over the eastern gateway (27" by 13") of the graveyard of Mian Raib, half a mile east of the town bore the following inscription :

بدری شاه اکبر کز عدالت مبارکه تاج جهان را
 ساختن [۹] چون دین بهتر محیر میان رایب ابن پیاره
 قصیدہ پر نور حجر سلامت کیان [۹] همعرا
 سنہ الفہ اتھ (sic) ماہ رمضان محمد دولتیارہ اوتاجی [۹]

बदौरे शाहे अकबर कज अदालत मुबारक ताजे जहान रा
 सौखतन [?] चुनदीने बेहतरमहीर मियाँ राइव इवन प्यारा
 कस्वए पुर नूरे जजर सलामत कियान [?] अमरा
 सन्ह अलिफ अश्रनह (sic) माहे रमजान मोहम्मद दीलतवारा औताजि (?)
 "In the time of Shah Akbar, by whose justice came blessing upon
 the crown of world
 "Miyan Raib, son of Piyara.
 "The town full of light, Jajar (Jhajjar), is the repose of all nobles;
 "In the year 1002, in the month of Ramazan [began the 21st
 May 1594]....."

- 2.28 Over the outside central arch of the mosque attached to the tomb of 'Abdus Samad, half a mile east of the town near the Buawalla tank, is a red sandstone slab (21" by 17"), containing the following six lines :—

خوش رواجیسی دین اسلامي در زمانه خلیفه نور الدین
 یا الہی بید سال هزار عدل و انصاف استوار ملین

گرد ... محمد بنی محمد
 سال نارنج از خرد جم
 کوشه تجلی نقید عبدالصمد
 از طفیلی محمد عربی
 ایام رجب که از ...
 خردم رهنمون هزار د ...
 این ملین که قرم ...
 دین داران پرورش خلد برین

खुस रवाजिस दीने इस्लामि दरजमाने खलिफा नुरुदीन
 या इलाहि बेबाद साल हजार अब्दुल बा इन्साफ उस्तवार मतीन
 कर्द मस्जिद बिनाए इस्माइल ई राइव कि ऊस्त तालिवेदीन
 साले तारीख अज खिरद जुस्तम खरदम रहनमूं हजार बा असराइन
 गोसा नसीने फकीर अब्दुलसमद इब्ने मकन कि कौमे अब्बासीन
 अज तुकैले मोहम्मदे अरबी दीन दारान बरोजे खुलदेबरीन

"In a good career is the faith of Islam in the time of the king
 Nuraddin (Jahangir) O God ! may his justice and equity stand
 firm and solid a thousand years !

"This masjid has been built by Ism'ail Irah Raib, who is student of the faith.

"I asked the mind the date-year, the guiding mind (*said*) to me '1020' (16th March 1611).

"(I), a hermit, the poor 'Abdal-Samad, the son of Makan, who belongs to the family of the ' Abbassides.

"To the companions of Muhammad the Arabian, the pious ones in the high Paradise."

- 2.29 A sand stone measuring 4' by 12 $\frac{3}{4}$ " over the gateway of Rustam Khan bore the following two lines :

اشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمد عبده ورسوله
تاريخ در روز رستم خان ابن محمد خان سربانی سنه ۱۰۲۹

अस हदुअन ला इला इल्लाह वा हदुला शरीके लहु वा अस हदुअन मोहम्मद
अवद वा रसुले

तारीखे दरवाजे रस्तमखान हस्ने मोहम्मदखान सरबानी सन्ह. (१०२९)

"I testify that there is no God but God alone, who has no companion; and I testify that Muhammad is His servant and His apostle.

"The date of the gateway of Rustam Khan, son of Muhammad Khan Sarbani (*is*) 1029" (8th December 1619).

- 2.30 Over the central arch of the same mosque as No. 2.28 on a red sandstone measuring 4'. 7 $\frac{1}{2}$ " by 9", is an inscription of two lines :

بمصر جهانگیر سنه جهان شد ابن روضه نور حسن شهید
توزیع ابن روضه دار کتب هزار سی و پنج سال کشف

बदौरे जहांगीर शाहे जहान शुद ई रोजा पुर नूर हसने शहीद
तवारीखे ई रोजारा कसे हजार वा सी वा पञ्जसालस कशीद

"In the time of Jahangir, the king of the world, this light tomb of Hasan Shahid has been made.

"The date of it for a tomb has been brought by somebody (?) in the year 1035" [began 3rd October 1625].

- 2.31 Over the central outside arch of the Shaikhawalli masjid, a soft sand stone slab, measuring 4' 11" by 8 $\frac{1}{2}$ ", contained originally four lines, but the first, in Arabic, has almost vanished. Also the other lines are much injured and some words are missing, so that it is not possible to decipher fully the eighteen Persian hemj-tichs. Here only the beginning and the date are given:—

بهدالله که در چهار کلام . . . نهایت خوبی جبر . . .
 بدر شاه نورالدین جهانگیر که عالی تر زشاهان جهانست
 بنای کرد رستم خان محمد خان که در زمین بمثلش بی نشانست
 . . .
 (مرتبه شد و صارت) بتاریخ دهم از ماه رجب . . . بنی الف و پنج و سی . . .

बहमदुल्लाह किवर कजर कलाम'..... निहायत खूबी कजर
 बदीरे शाह नूरुद्दीन जहांगीर के अलिखत जवाहाने जहानस्त
 बिनाए करद खुस्तमखान मोहम्मदखान के दर जमीन बमिसलस बेनिसानस्त

(मुरतब शुद इमारत) बतारीखे दहम अज माहे रजब बसने अलिफ वा पञ्ज यासी

"In the time of Shah Nuraddin Jahangir, who is more exalted than the kings of the world, Rustam Khan, son of Muhammad Khan, has built it, who has not his like on the earth."

"The building was completed on the 10th of the month Rajab in the year 1035 [7th April 1626]."

- 2.32 Over the north-west arch of a small *burj* on the west side of the tank of Shah Ghazi Kamal, a short distance north of the town, is a red sandstone, measuring 4' 11" by 8", and containing eight hemistichs, arranged in two lines :

در زمينه خليفه نور الدين حوض نادر مثال کرد نشان
 رای رایان رای در گهیل بهر رحمت فراخ خلق جهان
 سال تاریخ از خرد چسبم خردم گفتا در غلو بدان
 گوشه شیلی فقیر عبدالصمد این سالان که صاحب عرفان
 سده هزار سی و شش بود

दर जमाने खलिफा नूरुद्दीन
 राए रायान राए दरगेह
 साले तारीख अज खिरद जुस्तम
 गुसह नसीने फकीर अब्दुलसमद
 सह हजार सी वा सस बुद (१०३६)

होवे नाविर मिशाल करद निशान
 बहरे राहते फिराहे खलके जहान
 खिरदम गुप्त दरगुलु बेदान
 इन्ने मकन के साहिब उफान

"In the time of the king Nuraddin the tank, which has scarcely its like, became a sign.

"Of Rai Rayan, Rai Darghal, for the benefit of the happiness of the people of the world.

"I asked the mind the date year; the mind spoke to me 'Know it in *ghuluw*.'

“(I) the poor hermit’ Abd as-Samad, the son of Makan, who is a master of knowledge.

“The year was 1036” [began the 22nd September 1626].

- 2.33 Over the central outer arch of Kalal Khan's masjid, half a mile outside Jhajhar towards the east near the Buawalla tank, on a red sandstone measuring 2'9" by 7½", sculptured at the ends, is an inscription of the three lines :—

بطلب و کرم ملائکات کارساز جهان شده مرتب و موجود این بلند مکان
بنای مسجد عالی کلال خاں کرده بقدر عهد و خلافت بلند شاهجهان
بسالسی و لهم یکبزار شد موجود خدای عز و علا دارش بامن و امان

बलुत्फ वा करमे इनायाते कारसाजे जहाँन शुदह् मुरतब वा मौजूद ई
बुलन्द मकान

बिनाए मस्जिदे आलि कुलालखान करदह् बदोरे ग्रहदे खलायकपना शाहजहाँ
बसाले सी वा नुहुम यकहजार (१०३६) शुद मौजूद खुदाए घज वा जल दोरदस
बशमन वा शमान

“By the grace and favour of the aids of the setter of the world,
this high place has been arranged and constructed.”

“Kalal Khan has built this high mosque in the time of Shahjahan,
the refuge of men.”

“It was in the year 1039 [began the 21st August 1629]. God—
may he be honoured and exalted !—keeps it in the safety and
security.”

Inscriptions from Panipat

- 2.34 Over the central arch in the western wall of the tomb enclosure of Hafiz Jamal, half a mile north of the town is fixed a sandstone¹² (3'8" by 13½") which bears the following inscription :

ایر خدا عهد العزاء می عهد السلطان المعظم بهاندنیا والدین امیرالمظفر
مسعود شاه کمال و خلد ملکه ... ترکیه موک مطهر مسعود شاه نور الدینک والدین [اس]
سیدالمراد پهلوان العرب (؟) مرجع (؟) السلطان امیرالدین ... بی السمع من حول
سده تلف و ازمنه و صدق

अमर व बिना हाजाअल इमारत फी अहद अल सुलतान अल माहजम आला दुनिया
वा दीन अबुल मुजफकर

मसूदशाह सुलतान वा खल्द मुल्के***मुल्क बरकते मौलिके मुजफकर मन्सूरे आला
बदरु दोला वा दीन (इब्न)

12. It earlier belonged to a morque at Munak where from it was brought to Panipat by Masud Shah.

साहबुल उमरा पहलवाने असकं (?)मरहूम (?) अलसुलतानी
अहमदुल्लाह.....फिल मुम्सिके मिन सवाल

सन्ह, सुल्त वा अरबादने वा सतइमायत

"This edifice was ordered to be built in the time of the honoured king 'Aladdunya waddin Abu-l-Muzaffar Mas'ud Shah, the king—may God perpetuate his reign..... of Pargana Munak, Muzaffar Mansur 'Ala Badr addaula waddin,

"(son) of the chief of the Amirs, *Pahlawan Ashsharg*....., the defunct, the royal—may God increase his!—in the middle of Shawwal 643" [the 19th February 1246]¹³

- 2.35 Over the south door of the tomb of Shaikh Jalal addin in the east of Panipat is a sandstone slab (2'8½" by 19") bearing a four line inscription :—

باني این عمارت فیروز محمد لطف الله انغان باقی یغیر در عهد سلطان السلاطین
سکندر شاه بهلول شاه سلطان بکر باری تعالی توفیق یانت تا کنبد حظیره بندگی شیخ
المشایخ راه ولایه شیخ جمال الحق والشرع والعباد قدس الله سره
العزیز برادره بتاریخ دوم ماه شوال سنه اربع و تسعمایه

बानी ई इमारत फिरोज मोहम्मद लुत्फुल्लाह अफगान बानी यमखेर दरमहदे
सुलताने सलातीन

सिकन्दर शाह बहलोलशाह सुलतान बकरामे बारीताला तौफिकयाप्त ता शुब्दे
हजिरह् बन्दगी शैख—

अलमसायस् वल अलिबा शैख जलाल अल हक बश्शरह् वा दीन कुदसल्लाह
सरह्

अल अजीज बरमावर्द बतारीखे दुग्रम माहे सवाल सन्ह् अरबह् वा तसइमायत

"The builder of this edifice is Firoz Muhammad Lutfallāh, the Afghān. The builder of this religious edifice, during the time of the king of kings Sikandar Shah, son of Buhlul Shah, the king, by the kindness of God Almighty, found grace to erect the vault of the tomb of the revered Shaikh of Shaikhs and saints, Shaikh Jalāl alhaq washshar' waddin—may God sanctify his dear secret ! Dated 2nd Shawwāl, 904" (13th May 1499).

Inscription from Sewah

- 2.36 In Sewah, 4 miles south of Panipat, is the tomb of Sayyid Bayazid. A sandstone, measuring 13" by 9", over the doorway of the dome, bore the following inscription :

13. This is the first inscription of Masud Shah, who reigned from 639 till 644 A.H. He was the son of Firoz Shah, and succeeded Bahram Sham on the throne,

بنا نموده کتبه سید بایزید شهید
 بپروا نیت ساکن موضع - روستا
 سنه ۴ فرغ سیاری

बिना नमुद्दह मुंबदे सय्यद बाइजीद शहीद
 बिलो वल्दे नियत साकिने भावजे सिवाह
 सन्द् बार फरुख सिवरी

"The dome of Sayyid Bayazid, the martyr, has been built by Balu, son of Nayat, an inhabitant of the village of Sewah, in the fourth year of Farrukh Siyar."¹⁴

Inscriptions from Sonapat¹⁵

- 2.37 Over the central outside arch of a mosque attached to the tomb of Imam Nasir, just outside Sonapat to the south on the Dehli road, is a sandstone slab (7' 6" by 17") which bore the following inscription :

تجدد هذه المعازر بالمسجد المباركة المنورة في دولة السلطان الاعظم ظل الله في العالم ثواب الدنيا والآخرة
 العالم بثناء الرحمن البرامطةر دلس السلطان
 ناصر امير المؤمنين خلد الله ملكه و سلطانه العبد الضعيف مير بيك بن اي بيك مقطع - روستا
 في الاربعة دراهم من مبارک رجب عظم الله حرمة سنة سبعين و ستمائة

तज्जदुवे हाजा अल इमार्त अल मस्जिदल मुबारकह् अलमदमूनह् फी दौले
 अल सुलतानिल आज़म जिल अल्लाह फिल आलम गियासे-दुनियाँ वा दीन
 अल आयम बिनासुद अलरहमान अबुल मुजफ्फर बलबन अस सुलतान
 नासिर अमीरुल मोमिनिन खलदअल्लाह मुल्के वा सुलतान अल अब्दलजहीफ
 मीरवेग बिल्ले आइयेग मखतए सुनपत
 फिल तारीखे दुआजवाहुमे माहे मुबारके रजब अज़म अल्लाह हुर्मते सन्द्
 सबाइन व सतमानह्

"The building of this blessed august mosque was renewed during the reign of the great king, the shadow of God on earth, *Ghiyash addunya wadina*, who stands by the assistance of the merciful *A-bu-l Muzaffar Balban*, the king, the aider of the Commander of the Faithful—may God perpetuate his kingdom and his reign—by the weak slave *Mir Beg*, son of *Ai Beg*, the *muqti* of Sonpat. Dated the 12th of the blessed month *Rajab*—may God increase its honour !—670" [13th February 1271].

14. Farrukh Siyar really became emperor in 1124 A.H., but he gave orders that Jahandar Shah's reign should be considered as rebellion, and that his own reign should date from the 1st Rabi'ul awwal 1123 [19th March 1711].

15. Sonapat, 28 miles north-west of Dehli, is now the headquarters of a district of the same name.

2.38 In a part of the graveyard of Imam Nasir a square pillar, of coarse black sandstone, is standing, which has been inscribed on each side with Persian verses and some Arabic sentences. It is beautifully sculptured and copiously ornamented with flower arabesques and scrolls. The date of the erection has been inscribed on the left side of the stone, viz. the third Rajab 884 [20th September, 1479], which falls in the reign of Bahlul Lodi.

At the head and foot of the stone the following verses are inscribed :

گر سرا چرخه قدر تو بر افلاک بود هلاکت زبردت زهر خشک خاک بود
راست کن کار خود امروز که عمرت برجاست که جو آفرینشست عمر بدین کار تو راست
تاکم ز اصول دین کم و کاست کنی از مطرب صانع نعمت تو خواست کنی
لعلک ثوابی دین کم کنی که لعل چشمتی لعلداره که نفس را مست کنی
گر کار برسم صاحب دوش کنی زیبا حجابی ابد دل کش کنی
با کس نکلی بنی و نسب بانوس هر چند با بی کند تواموش کنی
خوش آنکه بالین مررت کیشی رعبت رسد از وی بدلی مردهش
از خلقی نگو همیست با خلقی غدا لاهی کند د عیون بیچند زبانش
خواهی از صبرای ندا میمونی هر ملک بقا رسد و آسوی
باید غمزد کرد کرمی جو خوش خاموشی تو نغمه داید دوش

गर सरा परदए कदरे तु वर अफलाक बुभद
आकबत खेरे सरत खबर लिखे साक बुभद ।
रास्त कुन कारे खुद इमरोज के उमरत बरजास्त
के बु आलिर सबादत उमर बुभद कारे तुरास्त ।

साकए जे उमुने दीन कम बा कास्त कुनी
अज मुतरिखे सादा नयमा दरखास्त कुनि ।
आहूंगे नवाए आइन कम कुन के अजल
बन्दान न गुजारए के नफस रास्त कुनि ।
गर कार बरस्मे साहिवे अर्स कुनि
जेबा मुलनाने अहनेदिल गोस कुनि ।
बाकस न कुनि यदि व निस्बत बलु कस
हरवन बविकुनद फरामोस कुनि ।
खुस आँके बा आइन मुरेवत के सान
राहत रसद अज बह बदिने दरवेसान ।
अज खस्केनिकु हमिनस खलस्के खुदाए
मेकी कुनब बा अब्र बिशोयद खेसान ।
स्वाही अज शहराए फनाह पैमुदन

दर मुल्के बक्रा रसिदन वा आसुदन बावद ।

सुखानत बजिकर वा गरदि बु खामोश

खामोशि तुरा ब फिकर बावद बुदन ।

"Even if the curtain of thy power were near the heavens, in the end under thy head and armpit will be the dust."

"Make ready thy work to-day when thou art in full life, so that thy work may be ready when thy life is finished."

"For what length dost thou bid defiance to the fundamentals of the faith, requesting a smooth melody from the musician ?

"O eye ! resign to thy new purpose, for death scarcely allows the soul to become ready."

"If thou wilt do thy works as a man of judgement, thou must listen to the words of the wise.

"Do evil to no one and nobody will do evil to thee, or whatever evil they do thee forget it."

"Happy is one by whose generous practice the heart of the poor receives quiet.

"He belongs to the good people, who does well to the creatures of God and gets reward from them."

"If thou wilt pass from the plain of perishableness to the kingdom of eternity and become satisfied.

"Thou must preserve thy words and be like a silent one and always have silence in thy mind."

- 2.39 Over the eastern doorway of the enclosure of Khwaja Khizr's tomb, a quarter of a mile north of Sonapat, is a red sandstone, measuring 7' 1" by 1', contains the following inscription :

مرتب شد عمارت تعلیم حطرمه میان خارجه خضر بن دینا خان شیرازی رحمه الله علیه یوم الثانی
 الحسین مغرمی شهر ترمذی سنة ثمانی و ثمانین
 و تصدیق فی عهد السلاطین العادل الباقی بالرائی بنالید الجمیل ابو الطغر ابراهیم شاه بن اسکندر شاه
 بن بهار سلطان و سلطانہ غلام احمد

मुरेतब खुद इमारते बहलीज हजिरह् मिदयाने खवाजाखिजर बिन्ने दरवाखाने
 सेरबानि रहमतुल्लाह् अलैहुमा योमलसनैन ।

अलखामिस अशरमिनशाहरे खवाल सन्द् सुमान असरेन

बा तसमायते फि अहदिल मुलतान अल अहदिल अल वाजिल अल वासिक बताइद
 अलरहमान अबुलमुजफर इबराहिमशाह बिन्ने सिकन्दर शाह

बिन्ने बहलोल मुलतान वा सुलतानहखलदलितनाद्

"The protico of the tomb of Miyan Khwaja Khizr, son of Darya Khan Shirwani—may God have mercy upon both—was erected on Monday the 15th Shawwal, 928 (7th September 1522).

"In the time of the just and liberal king, who relies on the assistance of the Merciful, Abul Muzaffar Ibrahim Shah, son of Iskandar Shah, son of Buhlul, the king—may his kingdom be perpetuated until the resurrection!"

- 2.40 Over the southern doorway of the same tomb is found another inscription of two lines; the stone measures 9' 5½" by 11". It runs—

بسم الله تبارک و تعالی و فضله عمارت کنند این حقیر یزدکی میانی معظم و مکرّم میانی خواجه خضر
مرحوم مغفور بن دریا خان بن شیخ المشایخ شیخ احمد بن ملک المشایخ شیخ خلنوک بن درویش شیرانی
علیه الرحمۃ والعتق
مقطع نموده مرقدہ در عهد حضرت سلطان السلاطین محمد نوازید الاسلام و الدین قل اللہ ان العالمین
الواقی بناید الرحمن [ابن] المظفر ابراہیم شاہ بن سکندر شاہ ابن بہلول شاہ سلطانی خلنوک حاکم و سلطانہ تمام شد
فرمایش لنگر خان خضر در پانزہم ماه رجب قمرہ سنہ ثلثی و تسعمایہ

वेऊन अल्लाह तबाराक ताला वा फजने इमारते मुंबदे इन हज़िरह बन्दगी
मियाँ मुअज़म वा मुकर्रम मियाने ख्वाजा खिज़र
मरहूम मलफुर बिनने दरयाखान बिनने शेख अल मसायिख शेख अहमद बिनने
मलिक अल मसायिख शेख मन्दरशो दरवेश खेरबानि
अलैहिम अलरहमते वा अल गैफराम
मखतए कबखए सोनपथ दरमहदे हज़रते सुलतान अल सलातीन मुम्हेदे फजायदे
इसलाम वा दीन खिल अल्लाह फिल आलमि
अल वासिख बलाइदे अलरहमान अबु अल मुजफ्फर इब्राहिमशाह बिनने सिकन्दर
शाह बिनने बहलोलशाह सुलतान खलद अल मुल्के वा सुलतान तमाम शुद
बक़रमाइले लंगरखाने खिज़र दर पोञ्ज दाहुमे माहे रजब रजवे कुदरह, सन्ह,
सलसुन वा तसइमायत

"With the help of God, who is blessed and exalted, and by His grace, the building of the vault of this tomb of the great and noble saint, Miyan Khwaja Khizr, the deceased, the pardoned, son of Darya Khan, son of the Shaikh of Shaikhs, Shaikh Ahmad, son of the king of Shaikhs, Shaikh Manduki Darwesh of Shirwan—may God have mercy and pardon upon them!"

"The *muqti* of the town of Sonpath, was completed in the time of his Majesty the king of kings, who confirms the laws of Islam and the faith, the shadow of God in both worlds, who trusts to the aid of the Merciful, Abu-I Muzaffar Ibrahim Shah, son of Sikandar Shah, son of Buhlul Shah, the king—may God perpetuate his kingdom and his reign!—by order of Langar Khan Khizr, on the 15th Rajab—may its honour increase!—930" [19th May 1524].

- 2.41 Over the central outer arch of a small *masjid* in the *sarai* near the dispensary, on a brown sandstone slab (21" by 13"), are two

"In the world nobody has seen such a building since the beginning of time ;

"It suits to the time of a king who is a sovereign on the battle-field of manliness :—

"Jalaladdin Muhammad Akbar, the rose, which is a reminder of the spiritual flower garden ;

"A conqueror of the world, who makes (*men*), as the emperor of China and the Caesar, his accustomed servants and slaves.

"An Amir was the builder of this building, of whose power the foundation is solid,—

"The chief of the kingdom of the majesty, 'Ali Dost,'¹⁶ who is like Ispandiyar on the day of battle.

"I never saw a practiser of justice like him who is sovereign in the reign of justice.

"When I asked the mind the year of its erection, he said 'It is 964' " (4th November 1556).

- 2.43 Over the south outer arch of the masjid of the Qazizadas, in the Mauhallah of the Qazizadas, in the fort of Sonapat, is a rectangular soft sandstone slab, measuring 2'6" by 10", which contains the following inscription :

والله الا الله محمد رسول الله

خوشا تعمیر مسجد زیر افلاک صفایی عرش جو خوش بوی عید

زمانی شد بشاهی جان عالم جلال الدین محمد شاه اکبر

شده تازی (Sic) بله او مسلم بامر قاضی احمد با بنی دکر

ماه رجب رجب قدره سه تسع و ستون و تعمیر

लाइला इल्लाह मोहम्मद रसुल्लाह

मुसा तामीरे मस्जिद जेरे अफलाक

जमाने शुद बशाहे जाने आलम

शुदा तारीखे (Sic) बिनाए उ मुसल्लम

माहे रजब रजवे कुदरह् सन्ह् तसह् वा सतैन वा तसद्मायत

"There is no God, etc.

"Well ! the repairing of the mosque—the clearness of its roof under the heavens is like fragrant ambergris—

"Was in the time of the kingdom of the soul of the world, Jalaladdin Muhammad Akbar Shah.

"The date of the erection has been entrusted to the command of Qazi Ahmad and five others (?).

16. Ali Dost Khan Barbegi (master of the ceremonies), son of Hasan Ali was one of Tardi Beg's officers in the war against Hemu.

"In the month of Rajab—may God increase its honour!—A. 969" (7th March 1562).

- 2.44 Over the northern outer arch of the same mosque is a second inscription sculptured on a sandstone (measuring 2' 8" by 18") in five lines :—

الله لا اله الا الله محمد الرسول الله
 بهد شاهنشاه شاهجهان که اسلام را زلفت و زینت داد
 چنان مسجد فاضلی تعمیر که خلق آرد سپی سجد چکد
 چو تاراجش از عقل جستم بکف که مسجد برای خدا برآید
 مرتب شد صارت هذه المسجد المبارکة الميمونة فی التارخ یاردم شهر ربیع الاول سنة الف و ستم سلوی

लाइला इल्लाह मोहम्मद रसुल्लाह
 बाभहदे सहनशाहि शाहजहाँ के इसलाम रा बीनत वा जेव दाद
 चुनौ मस्जिद साखत काजिनसर के खल्क आवरद सुए सजदए अकाद
 चु तारीखस अज अकल जुसतम बेमुपुन के मस्जिद बराए खुदा नौ निहाद
 मुरतवशुद इमारते हाजा अल मस्जिदलमुबारक अलमैमुनत फिल तारीखियाजद-
 हुमे शहरे रबी उल अखल सन्ह अलिक वा सतावा सतीन

'There is no God,.....

"In the time of the king of kings, Shahjahan, who gave ornament and beauty to Islam, Qazi Nasr has repaired the mosque that people might bow the forehead in adoration. When I asked the mind its date, he said, 'He has newly built the mosque for God's sake'. The edifice of this blessed and august mosque has been prepared on the 11th of Rabi'alawwal A. 1066' (8th January 1656).

- 2.45 In the southern wall, outside Imam Nasir's tomb, is a stone which originally belonged to a mosque, and carries the following inscription :—

صارت هذا المسجد تلى العبد الجليل السيد ابي بكر (؟) محمد بن الحسن الفسولي امام الله بوابه
 في المحرم سنة ثمان مائة و ثمان

इमारते हाजल मस्जिदे नबिउल आबिद अलजाविल अल सनद अबु बकर
मोहम्मद बिनने हसन अल्फसुलि अदाम अल्लाह बेरातेहिमा

फिल मोहरमे सन्ह अहदे वा सुमानीन वा अलिक वा मायह्

"The edifice of this mosque has been built by the leader, the guardian, the Sayyid Abu Bakr (?) Muhammad, son of Hasan, the Alfsuli—may God perpetuate their reward!—in the Muharram of 1181."¹⁷

17. The first name of the builder and the two last words are very doubtful; instead of 1100, it may also be 700 or 900.

Inscriptions from Hissar

2.46 A stone (2' 5" by 1' 3") in a mosque outside the Delhi Gate bore the following :

بسم الله الرحمن الرحيم قال النبي عليه السلام من بلى مسجداً لله بلى الله تعالى له بيتاً في الجنة
بعد توفيق الله الملك العلام وبركت حضرت رسالت م
فرعید میمون و حضرت ایام انوری خدایکی ناصر جہاں جلال الزماں سلطان الہند و الفرواہی رابع
روایت السعدیات و العظاہی محمد عثمانی یدشہ غازی خلد اللہ ملکہ
و خلقانہ و اید علی العلمین عئلہ و رائقہ بتاکرہ و مزین کریمات اللہ مسجد مرغوب بعمارت خوب پرمشقت
حضرت معین یدہ امینوار و رحمتہ ابرار و شکر المستعین باللہ القوی الرحمان نظر قاب الہی شد قلبیان
المعروف نظام الدین جاتم الزکام زاد اللہ تعالی ما اعطاک و بلفہ الی ما یمنہا نعمۃ [مسجد] الاہرار
والغوار مورخان فی الرابع من شہر شعبان ختمہ اللہ بالقلم و الاملی سنہ ۹۳۵ ھ بالقرن عبد اللہ یوسف لعمد
ابن رکن الدہلی

बिसमिल्लाए रहमाने रहीम काल अलनवि अलए सलाम मिन बनिए मस्जिदन
लिज़ाहा बनिल्लाह अल्लाह ताला सहू बेतन फिज़नते
बाद तीफिक अल्लाह अल मुलिकल अललम वा बरकते हज़रते रसालते अम
बरअहदे मैमुन वा दीलते अय्याम अफजुन खुदाएगान नासिरेजान आदिले
जमान सुलताने हिन्द वा खुरासान राफरायात अलमुजाहिदात वा अलमगाजी
मोहम्मद हुमायुन बादशाहे गाजी खलद अल्लाह मुल्के
वा खिलाफते वा आबद अलल अलामिन अदल वा राफते बिना कर्द वा
मुजायन गर्दीनिद ई मस्जिदे मरगूब बद्मास्ते खूब ब मराजात
हज़रते माबुद बन्दएउमेदबार रहमते परवरदिगार अलमुस्तदन विल्ला अलकबि-
उलरहमान नज़रकुलि इश्ने शाहकुलिखान
अलमारुफ निजामुद्दीने जान्यम तुर्कमान जादल्लाह ताला मा अलाए वा बलग
इल्लाह मा यतमना बिहुरमते (सैयद) अलबबार
वलअलियार मोरखा फि अलरावे मिन शहरे सबान खरम अल्लाह बिल जफरे
वल हमान सन्ह ९३६ कालिबे हूफ अब्दुल्ला गुसफअहमद
बिन्न खकनदीन

"In the name of the merciful and compassionate God ! The prophet—upon whom peace :—says, 'He who builds a mosque for God, will have a house built for him by God Almighty in Paradise.' By the grace of God, the omniscient king, and the blessing of the Lord of prophetship—on whom be peace :—

"In the auspicious time, and the day-increasing reign of the sovereign, the helper of the world, the just one of the age, the king of India and Khorasan, who raises the standard of holy strife and war, Muhammad Humayun, *Padishah-i-Ghazi*—may God perpetuate his reign.

"And his khalifat and extend over both worlds his justice and his compassion ! this fine mosque was built and adorned,

in beautiful structure, in order to please the Lord, who is adored by the slave who hopes in the mercy of the All-nourisher, who seeks help from God, the strength of the merciful, Nazr Quli, son of Shah Quli Khan,

"Who is known as Nizamaddin Janym, the Turkman—may God increase what He has given him, and bring him to what he desires for the honour of the chief of the pious and the saints :—Dated 4th Sha' ban—may God allow the month to end in victory and security :—anno 939 (1st March 1533). The writer of these letters is 'Abdallah Yusuf Ahmad, son of Ruknaddin."

2.47 The Jami mosque of Hissar gives the following inscription :—

بسم الله الرحمن الرحيم و في سنة ثمان مائة و ثمان مائة و ثمان مائة و ثمان مائة
 يكره عليه ليدنا قال علي السلام من يلي لك مسجدنا يتلاني به وجه الله يلي الله له في شهر رجب
 تمام شد این مسجد در ایام دولت شهزاده اعظم و العظم ملک و نائب طوائف الاسم "سنة الثمان و الثلاث
 و العرب و العجم تسليط الفاضل الكامل الولي الرازي و الفاضل المعادل للعلي العلي الذي وجب الحظ
 كرامة الله و سرور يحكم الامير الله و اعظم الرسل و اولي الامر ملك حافظ بقائه
 ناصر دينه الملك و نائب اجماعات و المعاري محمد هادي پاشا ثاني خاندان تيموري

ملكه و في شهر الثمان مائة و ثمان مائة و ثمان مائة و ثمان مائة
 امير محمد بن

عالمين اميرتاج مملكت به نظام الدين ملك ميرت بن حجاب المعمر الامير خونساري
 بن حجاب معمرت ماب ... "ميرت مكي [۱]

شد بني مسجدی بر خدا اثر حصار نور رجب الفجر آمد شهر کدای سر بلند
 پس که علی اندر دیوار حبس و مجوز شد هر که دید اندک اوزار طرح این مسجد پسند
 چون پسند آمد تمام اهل دل [۱] نازم او ... رجب و ثمان مائة
 قاضی و نائبه نظام ... ۹۳۹ هـ

बिसमिल्लाए रहमाने रहीम वा इनल्लमसाजिदे लिह्लाहे फला तदेवा मा अल्लाह
 आहदने वा इन लमा काम अब्दुल्लाह यदोह् कादुवा
 पकुनुन अल्लहे लबदन काल अल्लसलाम मिन बनिए लिह्लाहे मस्तिदाद यबत्वा
 वे वजेह् अल्लाह बनि अल्लाह लहु फिल्लाहते मिस्ले
 तमाम सुदई मस्तिदाद दर अयामे दीलते शहनशाहेआजमवल खाकाने मोअजम
 मालिके रेकाब तवाएकुल उमाम मिनलहिन्दे बल तुर्क
 बलअरब बलहसाम अलसुलताने अलफाशिले अलकामिले अलवालिए
 बलखाकान अलमादिल अलअलि अलओलि अललजि रजब इलातह्
 काताहत अल्लाह वा रसुले वे हुक्मे अतिउल्लाह वा अतिउल रसुले वा उलिए
 उल अमर मिनकुम हाफिजा वाद अल्लाह
 नासिरे इबादअल्लाह राफे रापात अलमुजाहिदात बलमशाजि मोहम्मद हमायुन
 वादशाहे शाजी खलदअल्लाह ताला

मलिके बा फी बहारे सुले अज़रे फलके बिसाएजिनाब साहबत फरशाम जुन्दलन-
फजलन इलानाम नतिजाए उमरा अलहेजाम

अमीर मोहम्मद बिनो—

आलिजिनाबइमारत माहब मुमलिकतपना निजामुदीनबेग भीरक बिनो जिनावे
अल मरक्कूर अलमबकूर सुतकलिवि.....

बिनो जनावे मस्जिदतमाहाब***फिरदौसे मकानि (?)

शुद बिनाए मस्जिदे बहरे खुदा अन्दरहिस्तार कु रफिलकदरआमद हमचु कैवान
सरकुलन्द

पसके आलिकदर बा कैवान हैयत बा माउज़न फिताद हुरके दीद उफताद
उ रा तरह इन मस्जिद पसन्द

चुन पसन्द आमद तमामे अहलेदिल (?) तारीखे उ बाब*****रहमत गुफता अन्द
फातिबह्, वा कायिलह्, निजाम*****सन्द् १४२

"In the name of the merciful and compassionate God : (*Qoran* Sura lxxii, 18, 19) 'the mosques are God's. You should not call on any one with God, and 'when God's servant stood up to pray they (*the jinns*) called out to him and well-nigh crowded upon him.' The prophet—upon whom be peace :—says, 'He who builds a mosque for God desiring thereby God's honour, will have one like it built for him by God in Paradise.

"This mosque was finished in the days of the reign of the great king of kings, the exalted prince, the master of the necks of crowds of nations among the Indians, Turks, Arabs, and Persians, the accomplished Sultan, the perfect, the chief, the ruler, the just prince, the high, the exalted; whom to obey is as necessary as to obey God and the Prophet, according to (*Qoran*, Sura iv, 62) 'Obey God, and obey the Apostle and those in authority amongst you', the guardian of God's countries, the helper of God's servants, who raises the standard of holy strife and war, Muhammad Humayun, *Badishah-i-Ghazi*—may God Almighty perpetuate his kingdom and guide his ship in the seas of His favour !—through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amirs, Amir Muhammad, son of the distinguished noble, the Nizamaddin meritorious Beg Mirak, son of the pardoned and purified Khushkalidi, son of his highness, whose sins are forgiven.....

"A mosque has been built in Hisar for the sake of God, which is as high in dignity as the seventh heaven.

"Because it is high in dignity, and has the aspect of the seventh heaven, and has turned out well-adjusted, every one who saw it has approved of the style of his mosque. Because all people of sense approved of it, its chronogram is

"Its writer and composer is Nizam ...A. 942" (2nd July 1535).

- 2.48 The ruins of Ulugh Beg's mosque are near the Commissariat in the town of Hisar. The inscription consists of five lines; it measures 1' 4" by 2' :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالِ عَلَيْهِ السَّلَامُ مِنْ بَنِي لَهْ مَسْجِدًا
يَبْقَى بِهِ وَجْهَ اللَّهِ تَعَالَى بَنِي اللَّهِ لَهُ بَيْتًا مِثْلَهُ فِي الْجَنَّةِ دَر عَهْدِ
مِيْمُونِ وَ دَوْلَتِ اَنْزَوْنِ حَضَرَتِ سُلْطَانِ السَّلَاطِيْنِ نَاصِرِ الدُّنْيَا وَ
الدِّينِ رَافِعِ رَايَاتِ السَّجَاةِ دَاوُدِ الْمَغَاذِي مُحَمَّدِ هَمَايُونِ بَادِشَاهِ غَزَنِي خَلَّدَ خُلَافَتَهُ بَاتِيهِ
بِمَوْثِقِ اللَّهِ الْعَمِدِ امير معظم امير الغ بِيك ابْنِ امير يوسف احمد مير الخور ركان فِي ٩٥١

बिसमिल्लाह रहमाने रहीम काल अलैसलाम मिन बनिएलिल्लाह मस्जिदन
यस्तगा बे बवो अल्लाह ताला बनि अल्लाहे लहु बैतन मिसले फिलजगते दरअहदे
मैमुन व दौलते अकजुन हजरते सुलताने सलातीन नासिरे दुनियावा
दीन राफे रायात अलमुजाहिदात बलमगाजी मोहम्मद हमायुन बादशाहे गाजी
खलदे खिलाफते बोनिए बतौफिके अल्लाह अल समद अमीरे मुअज्जम अमीर उलुगबेग
इब्ने अमीर युसुफअहमद मिराखुर बा कान फि ९५१

"In the name of the merciful and compassionate God ! He upon whom may be peace ! says, 'He who builds a mosque for God

'Desiring thereby God Almighty's honour, will have a house like it built for him by God in Paradise.' In the auspicious time

"And the increasing reign of his Majesty the king of kings, the helper of the world

"And the faith, who raises the standard of holy strife and war, Muhammad Humayun *Badishah-i-Ghazi*—may God perpetuate his khalifat !—its builder,

"By the grace of God the eternal (*was*) the great Amir, Amir Ulugh Beg, son of Amir Yusuf Ahmad, the master of the horse. Dated in 951" (began 25th March 1544).

- 2.49 On a dome outside Hissar, about a mile to the east, inside the commissariat godowns, on a slab, measuring 1' 5" by 1' 10", are the following four lines :

خوشا روضه کنبد جرن بهشت کل رخش بر مشک و عنبر مرشت
والفلسر باغش معطر دماغ روان سلسبیلی ز اشجار و کشت
دبیر فلک گشته بر کردار که تاریخ بر کنبد آمد نوشت
سنه ٩٧٥

هزار آفرین بر ابدی یزید که حکمش بیلیاد بنهاد خشت
کتب کبیر

खुसरोजए गुंबद चुन बहिस्त गिलवा खिस्त अज मुस्क वा अम्बर सरैस्त
जे इनफासे बा गस मोअतर दिमाग रवान सलसबिले जे असजारवाकिस्त
दधिरे कलक गस्तहुबर गिरदेउबा के तारील बरगुंबद आमद नेविस्तसन्हु १७५
हजार आफरिन बर आबायजिद के हुकमस अबुनिवाद बेनिहाद खिस्त
कालिब कबीर

"How beautiful is the dome of the paradise like mausoleum ; its mortar and bricks are like musk and ambergris.

"From the scent of its garden the brain is perfumed; and a *salsabil* (a spring in paradise) flows from its trees.

"The secretary of heaven (*Mercury*) turned round it, when the date was written on the dome : A.H. 975 [began 8th July 1567].

"A thousand praises are due to Bayazid, by whose order the bricks were placed on the foundation. The writer was Kabir."

- 2.50 On a mosque in the yard of 'Sher Buhlul's mausoleum' outside Hisar, one mile to the south, is an inscription, 2' 5" square, in six lines of well-formed *Nasta' liq* :—

پیروی شرع رسول مجتبیٰ عبداللہی
آنکہ دیہدش بعد آیلہ دلرا جہ
پیش مسجد روشہ بہلول شاہ افکند طرح
مسجدی عالی کہ باشد مسکن اہل دعا

بی تلف ہاتھی زد بانگ آہن مصرع نویس
در ہزار و یکصد و شش ہانت اتمام این بنا

पेरवि शरहे रसुले मुज्तबा अमदल नबि
आकि दीदारसवेहद आइने दिल रा जला
पेसे सहने रखजए बहुलोलशाह अफगन तरह—
मस्जिदे आलि के बासद मस्कने अहले दुआ
बेतकल्लुफ आतिफे जद बांग के ई मसरह-नविस
दर हजार वा एकसदवा शस याफत इतमाम ई बिना

"The follower of the law of the Prophet, the chosen one,' Abd-alnabi,

"Whose sight gives brightness to the mirror of the heart,

"Erected, before the courtyard of Shah Buhlul's mausoleum,

"A grand mosque, which is to be the dwelling of worshippers.

"A heavenly speaker said without hesitation, 'write the hemistich

"This building was completed in 1106" [22nd August 1694].

- 2.51 Near the Nagor-Gate, outside the town, is a sandstone belonging to the tomb of Shaikh Muhammad Chisti (measuring 5'×4'), on four sides covered with the following inscription :

بقل ليل سلطان المشايخ والاوليا شيخ محمد بن شيخ محمد جليل في التاسع من شعبان سنة اثنى
تسعين وثمانمائة

يا من يدوام اشتغل قد شغل طيل العمل الموت يأتي بالكلية والتغير متفرق العمل
بسم الله الرحمن الرحيم 9 الله 10 الله محمد رسول الله صلى الله عليه
11 أما الدنيا فمحل زائل وأما الآخرة فمحل دائم

नकले ई सुलतानमुलमसादख वा ओलिया शेख मोहम्मद बिनने
शेख महमूद चिस्ती फिलतीसे मिन सबाने सनह असनि
वा तसाइने वा समा नमायत
या मिन बहुनियां इस्तगल कदगरी तूलुल अमल अलमाउते यातिए बेगत्तन वल
कवरे सन्दुकल अमल
विसमिल्लाए रहमाने रहीम ला इलाइल्लाह मोहम्मद रसुल्लाह सिल्लाह
अलेहे
इला इन्नमो अलदुनियां कर्मजिले राकिबे इन्नाम अशियन वा उ फिल सुबह
राहिल

"The departure of this king of the Shaikhs and the Saints, Shaikh Muhammad, son of Mahmud, the Chishti⁴, (took place) on the 9th Shaban, 892 (31st July 1487)."

"Ah ! He that is occupied with his earthly life and the length of his hope (i.e. his hoped life-time) deceives himself ! Death comes unexpectedly, and the tomb is the coffin of his work."

"In the name, etc., there is no God but, etc. Is not the world verily like the station of a camel-rider ? Will he sleep in the evening when he is to depart in the morning ?"

- 2.52 Outside the Nagor-Gate, in the enclosure known as Shaikh Junaid's Tomb, a stone bore the following inscription :

بسم الله الرحمن الرحيم الغرة من ربيع الأول سنة سبع وخمسين وتسع مائة باليه جليل بن جلدان
الغرة من شهر ذي القعدة سنة احدى وثلاثين وتسع مائة باليه جلدان بن جلدان بن محمد ابو جلدان

विसमिल्लाए रहमाने रहीम अल गरते मिन रबिउल अवल सन्ह सबह वा
असराइने वा तसइमायत बोनिए जनिद (जुनैद) बिन चन्दान
अलगरते मिन शहरे जिल कादह सन् अहदे वा मुलसइने वा तसइमायत बोनिए
जनिद बिनने चन्दान बिनने महमूद अजोबनि

"In the name, etc. On the first Rabi'ul-awwal, 927 (9th February, 1521). The builder of it (was) Junaid, son of Chandan."

"On the first Zi'l-Qada, 931 (20th August, 1525). Its builder (was) Junaid, son of Chandan, son of Mahmud, of Ajodhan."

- 2.53 Over the western arch inside a Tomb, half a mile from the Delhi Gate is the following :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 در عهد میمون و دولت
 همایون . . . خلد ملک و سلطنت
 و اعلیٰ امر و رشادہ این
 معارف از ان و البو خان
 بن میر بن
 سلطنت ملک در سیم [۲] ماہ رمضان
 سنہ ثلاث و أربعین و تسعمائة تمام شد

این بادشاہ بیست ہزار تہذیب سیدہ [۱]
 باہتمام شیخ منور بن قاسم [۲] تمام شد

বিসমিল্লাহ রহীম অল্লাহ.....
 দরআহদে মৈয়ুন বা দীলত
 হুমায়ু.....খলদ মুলকে বা সুলতান
 বা আলী অমরা বা শানহু ই
 ইমারত আনে অজা বালুখান
বিল্লে মীর.....বিল্লে
 সুলতানমলিক বেগ দর সিয়ম মাহে রমজান
সনহ সিলাস বা অরবাদনে বা তসইমায়ত তমামশুদ
 ই.....বাদশাহ.....বিস্তহজার তংহু সিয়া (?) বইতমামে শেখ মুনব্বর
 বিল্লে কাসিম (?) ইতমামশুদ

"In the auspicious time and reign of Humayun (*the king etc.*)—May God perpetuate his kingdom and his rule, and elevate his condition and dignity!—this building of Waltu Khan..., son of Mir..., son of Sultan Malik Beg, was finished on the third (?) of month Ramzan A. 943 (13 February, 1537)."

"Along the right-hand side, almost in the same line with the above are the following words :—

".....20,000 copper-tankas (1,000 rupees) was completed under the superintendence of Shaikh Munawwar, son of Qasim."

- 2.54 The following inscriptions 54 and 55 come from the same place as No. 53.

بسم الله الرحمن الرحيم در عهد میمن ودرت همایون سلطان
 الهند و الخراسان رافع رایات المجاهدات والمغازي محمد همایون
 بادشاه غازی خلد خلافته این عمارت بتاریخ ماه رجب رجب قدره سنه
 اربع واربعمین و تسعمایه تمام شد و این گنبد
 بر تندی کوملک بن میر برنطق مغل شده است
 و این جوان در لشکر گجرات شهادت یافت
 و مبلغ بازده هزار تنگه سیاه خرچ شده است

बिसमिल्लाह रहमाने रहोन दर अहदे महमुद वा दौलते हमायुन सुलतानि
 हिन्द बल खुरासान राक़ेरायात अलमुजाद्दात बल मशाही मोहम्मद हमायुन
 बाधाहे बाबी खलदल खिलाफते ई इमारत बतारीख माह रजब रजबे कुदरह-
 सन्ह

अरवह् वा अरवाइने वा तसइमायत तमामशुद वा ई गुंवद
 बरतरदी कुचक बिनने मीर बरन्तक मुगुल शुदा अस्त
 वा ई जवान दर लस्करे गुजरात शहावत वापुत
 वा मुबलित्ते पाञ्जदह हजार (15000) टंका सिया खर्च शुदा अस्त

"In the propitious time and august reign of the king of India and Khorasan, who raises the banners of holy strife and war, Muhammad Humayun, *Badishah-i-Ghazi*—May (God) perpetuate his khalifate! this building was completed in the month Rajab—May its dignity be magnified!—of the year 944 (*began the 4th December, 1537*). And this cupola (*was made*) for the sake of Tardi Kuchuk, son of Mir Barantaq, the Moghul; and this youth attained martyrdom in the army of Gujarat. The cost was 15,000 copper-tankas (750 rupees)."

2.55

بسم الله الرحمن الرحيم در عهد میمن ودرت همایون
 سلطان الهند و الخراسان رافع رایات المجاهدات والمغازي
 ظهیرالدین محمد همایون بادشاه غازی خلد خلافته بتاریخ ماه
 رمضان سنه اربع واربعمین و تسعمایه این عمارت از برای [؟]
 میر عاشق محمد بن میر شاه علی شد و این
 جوان در لشکر گجرات شهادت یافت
 و مبلغ دوازده هزار تنگه سیاه خرچ شده

बिसमिल्लाह रहमाने रहीम दरअहदे भैमून वा दीलते हमायून
सुलतानल हिन्द वा खुरासान राफे रायात अलमुजाद्दात वल मगाजी
जहीरदीन मोहम्मद हमायून बादशाहे गाजी खलदह् खिलाफते व तारीखे माहे
रमजान सन्द् अरबह् वा अरबाद्दने वा ततद्मायत ई इमारत अज बराए (?)
भीर आसिक मोहम्मद बिनने भीर शाह् अलि शुद वा ई
जवान दर लस्करे गुजरात शहादत याप्त
वा मुबलिगे दुबाजदह् हजार (12000) टंका सिया शुदह्

"In the propitious time and august reign of the king of India and Khorasan, who raises the banners of holy strife and war, *Jahir uddin Muhammad Humayun, Badlshah-i-Ghazi*,—May (God) perpetuate his khalifate!—this building was completed during the month Ramazan of the year 944 (*began the 1st February 1538*). It was made for the sake of Mir 'Ashiq Muhammad¹⁸, son of Mir Shah Ali and this youth attained martyrdom, in the army of Gujarat. The cost was 12,000 copper-tankas (600 rupees)."

- 2.56 Over the mihrab of an Idgah at Dana Sher, one mile south of Hissar on the old Hansi road is the following inscription :

این مسجد [?] بک ابن پلاد سرانی سرانی [نی]
ادرس سرانی مسند عالی دولتخانه در عهد شورشاه
سلطانی سنه تسع مع [sic] اربعین سبع تمام شد
خرج شد مبلغ درازده [?] هزار

ई मस्जिद (?) वेक इब्ने पुलोद सरवानि सरवानि
बिनने

इदरीस सरवानि मसनदे अलि दीलतखान दरअहदे शेरशाह
सुलतान सन्द् तस्ह वेह् (sic) अरबाद्दने सेबह् तमाम शुद
. खर्च शुद मुबलिगे दुबाजदह् (?) हजार (१२०००)

"This mosque of Beg son of Pulad Sarvani son of Idris Sarvani the high *Masnad* of the *Daulatkhān*, was finished in the reign of Sher Shah, the king in the year 947 (*began the 8th May, 1540*) The cost was 12,000"

18. Both these youths mentioned in inscriptions Nos. 54 and 55 probably served in the Gujarat war that ended with Bahadur Shah's victory, A.H. 942. Then, or perhaps in Muhammad Zaman Mirza's attempt to over-power the country, their death may have occurred, and they afterwards found a tomb at home, Gujarat being lost to Humayun.

Inscriptions from Barwala¹⁹

2.57 An old mosque has the following inscription :

امرىدناه هده المسجد فى عهد السلطان المعظم معز الدين خلد ملكه
ابوالمظفر كيقباد السلطان محمد الاول والعزى تاج الدوله والدين
السلطانى دام الله فى العز [?] من ربيع الاول سنة ثمانى و ستمائة

शमीर ब बिनाए आजल मस्जिद कि आये सुलताने माहाजम मोइज्जुनियां वा
दीन खलवल मुल्के

अबुल मुजफ्फर कैकुबाद अलसुलतान माहदुस श्रीलिया बल बुगुरा ताजे दीला वा
दीन.....

.....अलसुलतानि दामे इकबाले फिलहिज्जे (?) मिन रबीउल
अवल सन्ह समोने वा समोनाइने वा सतदमायत

"This mosque was orderd to be built in the time of the noble
king Mu'izzaddunya waddin—may (God) perpetuate his reign !—
Abu-l-Muzaffar Kaiqobad, the king, by the glory of the saints and
the poor, Tajaddaulawaddin...the royal—may his prosperity be
perpetual !—at the beginning of the Rabi'al awwal 688" [25th
March²⁰ 1289.]

2.58 A second inscription is of Balban's reign; it consists of two lines.

نور [?] الاسلام والمسلمين ابوالمظفر ناصر السلطان ناصر امير العزمى خلدالله ماله و سلطانه
دام الله فى العز من شهر المحرم و مضيى عتب مائة سنة ثمانى و ستمائة

नूरलइसलाम बल मुसलिमिन अबुल मुजफ्फर बलबन अलसुलतान नासिर
अमीरउल मोमिनिन खलद अल्लाह मुल्के वा सुलतान

.....दाहमे इकबालह्, फिल असरैन मिन शहरलमुबारक रमजान उम्मत
मिन्ना मिन्ने सन्ह समोने इने वा सतमोलह्

"The light of Islam and of the Muslims Abul-Muzaffar Balban the
king, the helper of the Lord of the Muslims—may God perpetuate
his reign !

.....may his prosperity be perpetual !—on the 20th of the
blessed month Ramazan—may its blessing be general !—680"
[2nd January 1282].

Inscriptions from Hansi

2.59 On the Dini mosque, near the Saraogyan mandir, is an inscription
in three lines, measuring 2' 9" by 1' 4"

19. Barwala is a small town, 18 miles north-east of Hissar.

20. The inscription is important, as it is the first known of Kaiqobad, son of Bughra Khan, the last emperor of the Balbani Turks, after whom the kingdom was transferred to the Khiljis.

بقرآن حکامی سلام و برکت منطوقی عالمی السلام در عهد معصوم و درکات معصومین
خداوندان مومنانه دایمہ اسلام را می آید و برادر عالمی خاندانہ ملک
و سلطانہ بندہ درگاه عالمی سلطانہ در دایمہ معصومہ ملک مدح و ستودہ این مسجد بنا کرد

बतौफिके खुदाए गुलाम वा बरकते मुस्तफा अलए सलाम दरअहदे भैमुन वा दोलते
हमायुन

खुदाए गाने आलमपना बादशाहे इसलाम राइगुलअयाम फिरोजशाह अलसुलतान
खलद अल्लाह मुलके

वा सुलतानह् बन्वए दरगाह शाहने सुलतानि बतारीसे गरए खिलकादह् सन्ह
सबह् वा सनइने वा सब हिमातह् ई मस्जिद बिना करद

"Through the grace of God the omniscient and the blessing of the
chosen Prophet—upon whom be peace!—in the auspicious time
and the august reign

"Of the lord, the refuge of the world, the king of Islam, the
shepherd of the people, Firoz Shah, the king—may God
perpetuate his kingdom

"And his reign!—this mosque was erected by the slave of the
court, Sah (i)n, the royal, on the beginning of Zilqa' da, 767"
[10th July 1366].

- 2.60 From the middle arch of Ja'far Beg's mosque, two lines 1' 3" by 1"
evidently a fragmentary piece, contain the words—

و مظهر كلمة [الله] ناصر امير المو

वा मजाहरे कलिमते (अल्लाह) नासिरे अमीरुलमु (मिनिन)

".....and who manifests the word of God, the helper of the
Lord of the faithful."

- 2.61 Three is also a defective inscription found on the middle arch of
the Jod Goh (?). It consists of two lines (2' 13" by 30") and
belongs to the reign of Iltimish (Altamash), whose name it contains.

- 2.62 Another inscription, which is found on the back corner of the
mosque of Makhdum Ashraf, measuring 1' 22" by 12", contains
some words from *Qoran*, Sura ix, 19.

- 2.63 The rectangular sandstone, with the following inscription of one
line, measuring 4' 11" by 6" serves now as a lintel to the doorway
of the third enclosure of Shaikh Ni'mat Ullah's tomb. Formerly
it belonged to a mosque built by Ali, son of Isfandiyar; it is of
the 5th year of Muhammad ibn Sam's reign :—

امر بنا هذا المسجد العبد علي بن اسفنديار في سنة خمس وخمسين مائة

आमीर बबिनाए आशाल मस्जिद अल अब्द अलि बिनने इस्फन्दियार फि अहदे
जिलहज्जा सन्ह सुलसेवातसाइने वा समसद्भावत

"This mosque was ordered to be built by the slave (of God) Ali, son of Isfandiyar on the 10th Zil Hijja, 593 (24th October 1197)."

- 2.64 The *masjid* walls of the second enclosure of Shaikh Ni'mat Ullah's tomb contain also other inscriptions²¹ that originally had nothing to do with it.

61. [ابن المظفر محمد بن سام ناصر امير المؤمنين]

بسم الله الرحمن الرحيم من بنا لله مسجداً في الدنيا بنا [الله له] قصر [في الجنة]

(अबु) अलमुजफ्फर मोहम्मद बिनने साम नासिरे अमीरुल मुमिनिन

बिसमिल्लाए रहमाने रहीम मिन बिना लिल्लाहे मस्जिदन फिद्दुनियां बिना (अल्लाह लहु,) कसूरन (फिलजन्ते)

"[Abu'l] Muzaffar Muhammad, son of Sam, the helper of the Khalif of the faithful."

"In the name of the merciful and compassionate God ! Who builds a mosque in this world for God, God will build for him a castle in Paradise....."

- 2.65 South-east of the town, about 150 yards from the walls, is the tomb of the four Qutbs or Saints. In the wall of the enclosure is the following inscription, which originally belonged to the grave of some unnamed noble lady. It consists of two lines and measures 4' 3" by 11"—

تمت القبر المستورة الجليله نور الله قبرها وغفر الله لها في جنة العاري

يا ارحم الرحمين [sic] وذلك بالتاريخ الحادي عشر ذوالقعدة سنة اثني عشر سنمية

तमतुल कबरिल मस्तुरह जलिलह नूहल्लाह कबर हा वा गफ़रअल्लाह लिहा फिज्जन्ते अलमारी

या अरहमुराहिमि (Sic) वा जलिकह बिलतारीखे अलहादी गुरंत जिल कादह सन्ह अस्नि असरहनि सतमिलितह

"Finished was the tomb of the veiled noble lady,—May Allah illuminate her tomb and may Allah pardon her in the garden of the asyulm (Paradise) ! O most merciful of the merciful ! This took place on the 1st Zil Qa'da, 622 (4th November 1225)."

- 2.66 Entering the courtyard of the Tomb one meets the following undated fragmentary inscription :

كيد [لاني] زعفرانرس سلطاني

بنده مسعود محمد صفهاني بر

21. These lines are separate inscriptions.

गे(लानि) बा बफिरदोसे सुलतानि

बन्दए मसूद मोहम्मदे सफहानि बुव

"[Gi] lani and to Firdaus Sultani. He was a slave of Masud Muhammad of Isfahan."

- 2.67 In the wall of the mosque of the four *Qutbs* is a fragmentary inscription of two lines, measuring 1' 4" by 1'—

بذرفیق حضرت

کمال [جمال] ابن

बतौफिक हजरत

कमाल (जमाल) इब्ने.....

"By the grace of his highness Kamal, son of....."

- 2.68 At the mosque of Bu Ali Bakhsh in the Moghulpara-Quarter of Hansi is a rectangular sandstone, measuring 2' 6" by 6", with two lines—

هذا عمارۃ المسجد العبد الضعیف احمد بن محمد اسمندي
فی المنصب ربیع الآخر سنة ثلث والعشرين وستمائة

हाजजा इमरते अलमस्जिदे अल अम्बे जहिफ अहमद बिनने मोहम्मद इसमन्दी

फिलमुन्तसिफ रबिउलमासिर सन्ह सुलसे वल असरइने बा सतमायत

"This building (is) the mosque of the feeble slave (of God) Ahmad son of Muhammad, of Asmand. In the middle of Rabi' II, 623 (began the 1st April 1226)."

- 2.69 There are also two other inscriptions over the north and south arches of the same mosque, the first (1' $\frac{1}{2}$ " by 7 $\frac{1}{2}$ ") containing the *Bismillah*, with the *Kalima*, the second (1' by 7") being a fragment.

- 2.70 Half a mile to the west of the town, in the fields, is an *Idgah* and on the left of its central arch (*mihrab*) is the following old fragmentary inscription of two lines (measuring 2' 10 $\frac{1}{2}$ " by 1'):

بسم الله الرحمن الرحيم قال عيسى ابن مريم اللهم ربنا انزل علينا مائدة
ناصر الدنيا والدين ابوالمظفر [?] محمود بن السلطان

बिसमिल्लाए रहमाने रहीम कालह्-ईसा इब्ने मरयम अल्लाह हुमरबना अजल
अलैना मालदह्

नासिरे दुनिया वादीन अबुल मुजयफर (?) महमूद बिनने सुलतान...

"In the name, etc. Jesus, the son of Mary, has said, 'O God, our Lord, send down to us a table from heaven [to be to us as a festival, etc.],—*Qoran* Sura v, verse 114.

Nasir uddin Mahmud or Abul Muzaffar Muhammad (second son of Altamash).....

- 2.71 On a loose stone in the courtyard of Bu 'Ali Bakhsh's mosque is a fragment, (the right half not being found) of three lines, size 1' 4" by 1' 2½" :—

شاه گيهان معزالدين

سلطان خلد ملکه در نوبت

بہلول بن مہرابک الانی بر محرم سہ سابع رثمانین وستمایہ

शाहे ग़ियान मोजे दुनिया

सुलतान खलदल मुल्के दर नोबत

बहलोल बिनो मेहराबक अलानि बु***मोहरम सन्ह् सबह् वा समानाहने वा सतमापत

"The king of the world Mu'izz uddunya...the Sultan,—May (God) perpetuate his reign!—in the time of...Bahlul, son of Mihra (?) Baq Alani...Muharram, 687 (began the 6th February. 1288)."

- 2.72 At the mosque of the *Qutbs* No. 2.65, a rectangular sandstone bears eight lines in coarse and indistinct characters; size 3'8" by 11" :—

الملك لاء

بہنذیق اللہ تعالیٰ بلند درجہ سچائی ابا بکر نام جلالی کہ یکی

از مردمان پیر دستگیر سلطان المشایخ شیخ ابوالفتح قدس اللہ سرہ العزیز است

در یازمان قطب قطاب عالم شیخ جمال الحق والسرور والدين طاب ثراه وجعل

الجهنة مثواه وزیر اللہ مراقبہ در وقت جاس سجاده بندگی سلطان المشایخ

شیخ فرید مد اللہ عمرو ابن مسجد راس کلالید حرکت درین مسجد نماز بگذارید بدعا

اینان [?] یان کند کاتب حریف رضی قطب نایب قاضی هاشمی

العالمس والعشرین من مہ رجب رجب قدرہ سہ ست رتبعین وستمایہ سفلریش امین [?] بیروال [?]

ناگروپی

ہر مہد ہاشمہ زمانی [?] سفلر شاہ بن بہلول شاہ سلطان خلد اللہ ملکہ وسلطانہ

अलमुल्किलाह

बलौकिके अल्लाह ताला बन्दए दरगाए सुबाहनि अबाबक्कर नाम जलवानि के यकि अज मुरिदाने पीरे दस्तगीर सुलतानल मसाइख शेख अबुल फतह् कुदसल्लाह सरह अल अजीज अस्त

दर पयाने कुत्वे अक़तावे आलम शेख जमालुल हकवशरह वा दीन तावे सुराह् वा जाहल

अल् जन्नतह मस्वा वा नूस्ल्लाह मराकिद दरवक्ते जलुसे सुजादए बन्दगी सुलतानल मसाइख

शेख फरीदमद अल्लाह अमरहू-ई मस्जिद रास कनानिद हरके दरिन मस्जिद
नमाज बिगजारत ब दुआए
इनाम (?) याद कुनद कालिबे हरूफ रजिकुत्व नाईबे काजी हान्सी
अलखामिस बल असराइन मिन माहे रजब रजवे कुदरह सन्हु सत वा तसाइन
वा समी निमायते संसतरास अमीन (?) बीरलाल (?) नागुरि
दरअहूदे बादशाहे जमान (?) सिकन्दरशाह बिन्ने बहलोलशाह सुलतान खलद
अल्लाह मुल्के वा सुलतान

“The Kingdom belongs to God !

‘By Almighty God’s grace, the slave of glorious court, Aba Bakr by name, Jalwani, one of the disciples of the guiding spiritual chief, the king of Shaikhs, Shaikh Abu’l Fath,—May God sanctify his dear secret ! —has laid the foundation of this mosque at the feet of the pole of the poles of the world, Shaikh *Jamal ul-haqq washshar*’ (i.e. Shaikh Jamal uddin), —May his grave be fragrant ! May (God) make Paradise his mansion, and may God illuminate his resting-place !—at the time when the king of Shaikhs, Shaikh Farid,—May God lengthen his life !—ascended to the throne of the spiritual rule. Every one who prays in this mosque should remember these men in his prayer.

“The writer of the words (*was*) Raza Qutb or Razi Qutb the representative of the judge of Hansi....On the 25th Rajab,—May its power increase !—896 (*3rd January, 1491*). The stone-cutter (*was*) Amin (?) Bir Lal of Nagor.”

“In the time of the king of the age, Sikandar Shah, son of Buhlul Shah, the king,—May God perpetuate his kingdom and his rule !”

2.73 In the north inner wall of the Barsi gate in Hansi is a rectangular sandstone, measuring 1' 5" by 1' 1", on which are five lines—

بنام عمارت ابن قرازة ملكي علي با مرمت حسن حسين علي

که مرخواست سده التي رسمت به سلطان السلطان ابراهيم

ابراهيم شاه سلطان خلد الله ملكه وسلطانه ودر عمل مسند علي حميد علي

[امامت علي كمال ودر شغلش خواجه شيخ [9] محمد و فرزندش موكل بن كمال

..... في الخامس من شهر ذي القعدة سنة ثمان وعشرون وتسعمائة لآب غفرانه لمر مغلي قاسمي

बिनाए इमारेते इन दरवाजए मतीने अलखि वा मरम्मत हसने हसीन सलाली
के मोरेखस्त सन्हु-असनि वा सबइमायते दरअहूदे सुलताने सलातीन अबुल
मुजफकर

इबराहिम शाह सुलतान खलद अल्लाह मुल्के वा सुलतान वा दर अमल मसनदे

आलि हमीदखान

अमानतखान कमाल वा दर शिकदारि ख्वाजा शेस (?) मोहम्मद वा बफरमादते

मुआकिल बिन्ने कमाल

***किल खासिसे मिन शहरे जिल क-दह सन्ह, समान वा असराइन वा तसइमायले
कातिब खानजादह, नवर मुफति हांसी

The building of the edifice of this solid, high gate, together with the repairs of the strong upper fort, is dated 702 A.H. (*began 26th August, 1302*), (*took place*) in the time of the king of kings, *Abul Muza'ffar Ibrahim Shah*, the king,—May God perpetuate his kingdom and his reign!—and during the governorship of the high *Masnad* *Hamid Khan*, son of *Amanat Khan Kamal* and during the *shiqdari* of *Khawaja Shaikh Muhammad*, and by order of *Muwakkal*, son of *Kamal*....., on the 5th Zi'l Qa'da, 928 (*26th September, 1522*). The writer (*was*) *Khanzada Nasr*, the Mufti of Hansi."

- 2.74 The following inscription refers also to Muhammad Shah's fortification of the place :

بناء عمارت ابن حصن حصین و دروازہ متین در عهد [سلطان السلاطین]

جم نشان رسولیمان تمکین سکندر زمان ابرالمظفر محمد شاه السلاطین

बिनाए इमारते ई हुसने हुसीन वा दरवाजए मतीन दरग्रहदे (सुलताने सलातीन)
जम्मे निशान वा सुलेमाने तमकीन सिकन्दरे जमान अबुल मुजफ्फर मोहम्मदशाह
अल सुलतान

"The building of the edifice of this strong fort and solid gate (*was*) in the time of (*the king of kings*) celebrated like Jamshed, of high dignity like Solomon, the Alexander of the period, *Abu'l Muza'ffar Muhammad Shah*, the king"

- 2.75 Inside of the *mīhrab* of the mosque of the *Makhdum Sahib Ashraf* in the Weavers' Quarter of Hansi, is a very old inscription, of the first Pathan period. It bears *Kalima* only. Over the outer gateway of the enclosure of the same mosque is found a poor inscription of three lines ($9\frac{1}{2}$ " by 6"), giving the date, "Month Safar 989," (*began 7th March, 1581*). The old mosque therefore was repaired in Akbar's time.

- 2.76 Outside the stables of Haidar Beg, high up in a wall is a rectangular sandstone, bearing the following inscription of nine lines (size $1' 9\frac{1}{2}$ " by $1' 7$ ") :—

بعنايت
 در عهد و دولت سلطان السلاطين
 ابوالمظفر شهاب الدين محمد صاحب
 قران ثاني شاه جهان بادشاه غازي
 خلد الله ملكه و سلطانه
 ابن جاء زلزل شد

 بتاريخ هفتم ماه شعبان المعظم
 سنه سبع وخمسين والف

बहनायते***

वरअह्मदे वा दीलते मुलताने सलातीन
 अबुल मुजफ्फर शाहबुदीन मोहम्मद साहिबे
 कुरानेसानि शाहजहाँन बादशाहे गाँधी
 खलद अल्लाह मुल्के वा मुलताने
 ई ज्हाँ जनान शुद

वतारीखे अफ़्तुमे माहे शोबानसमाहजम
 सन्ह् सबह् व लमसइने वा अलिफ

"By the favour of.....in the time and reign of the king of kings, *Abu'l Muzaffar Shihab uddin Muhammad*, second lord of the conjunction, *Shahjahan, Badishah-i Ghazi*—May God perpetuate his kingdom and his rule !... ..of this well for women.....on the 7th of the honoured month *Sha'ban* in the year 1057 (7th September, 1647)."

Inscriptions from Fatehabad²²

- 2.77 To the left of the *mihrab* of what is now an *Idgah* in the fort of Fathabad, is a light-coloured rectangular sandstone, with the following inscription of ten lines :—

22. The town is the Tehsil headquarters of District Hissar.

بسم الله الرحمن الرحيم رَأَى الْمَسَاجِدَ [الله] فَدَعَا [sic]
 مع الله لَعْنًا رَأَى لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ [1] كَانُوا [2] يَكْذِبُونَ
 عَلَيْهِ ابْنٌ قَالَ عَلَيْهِ السَّلَامُ [مَنْ] بَنَى اللَّهُ [sic] مَسْجِدًا يَدْعُو بِهِ رَجُلٌ اللَّهُ يَبْنِي اللَّهُ لَهُ نِي
 الْجَنَّةِ مِثْلَهُ ثَمَامٌ شَدَّ ابْنُ مَسْجِدٍ دَرَأَتْ شَدَّ اعْظَمَ وَالْعَلَّانِ الْعَظَمِ
 مَلَكَ الرَّثَابِ طَوَائِفَ الْأُمَمِ مِنَ الْهِنْدِ وَالْأَرْبِ وَالْعَرَبِ وَالْعَجَمِ رَأَى [1] الْعَامِصَاتِ
 وَالْمَغَازِي مُحَمَّدٌ هَمَّانٌ بِأَمْرِهِ فَكَّرِي هَكَذَا اللَّهُ تَعَالَى مَلَكَ نِي [sic] الْعَلَّانِ الْعَظَمِ
 فَكَلَّمَ [sic] جَنَابَ سَعَادَةِ تَرْجَمَ زَيْدًا نَضَاءَ الْأَنَامِ لِنُجْوَةِ الْعَرَاءِ الْعَظَامِ أَمِيرٍ رَسَمَ بِيَكِ بْنِ
 جَنَابِ الْمَغُفُورِ الْمَذْهَبِ الْمُخْتَصِ أَمِيرٍ مُحَمَّدٌ عَلَى اللَّهِ تَعَالَى مُحَمَّدٌ . . . نِي الثَّانِي . . . مَلِكِ رَمْلَانِ
 سَلَّمَ خَسَّ [3] لَرِيعِينَ وَتَسْمَاعِينَ كَارِزْمَاءَ نَقِيرَ عَبْدِ الْكَرِيمِ دَرَكَةَ إِبْرَاهِي جَرَامٍ بِرُومٍ [4] تَبَيَّنَ كَرَمَهُ شَدَّ
 خَلَقَ اسْتَأْذَنَ أَرَا هَرَكَةَ مَلَعُ كَلَمَةٍ .

विसमिल्लाए रहमाने रहीम वा इन्नल मसाजिदह (लिल्लाह) फलायद्एह
 मह अल्लाह अहादन वा इन्नह लमा काम अब्दुल्लाह यवुषा कवुषा यकुनुन
 अलहे अबदन कालह अलैसलाम (मिन) बनि उल्लाह मस्जिदन यन्तवा बेवजे
 अल्लाह बनि अल्लाह लहू फि—
 शान्ते मिसले तमामशुद ई मस्जिद दर अय्यामे दोलते शाहे आजम वा खाकाने
 माहजम
 मालिके रिकाबे तबाइफजलउमम मिनल हिदेवल तुके वल अरवे वल हजम
 राके रायात अलमुजाहिदात
 बल मशाजि मोहम्मद हमायुन बादशाहे बाजी खलद अल्लाह वा ताला मुल्के
 फिबहारे लुल्फ
 फलकह विसह जिनाव सहादत फरजाम जुब्दए फुजला उलनाम नतिजतुल
 उमराउल ऊजाम अमीर रुस्तमबेग विन्ने
 जिनावे अल मगफूर अलमबरूर अलमुखतस अमीर मोहम्मदअलि अल्लाहुताला
 माहाम***फिलसानि माहे रमजान
 सनह खुम्स वा अरबाइने वा तसइमायतह कार फरमाहे फकीर अब्दुलकरीम
 दरकद बराए चिराग बरमरदुम (?) तहीन करवह् शुद्
 तलाक अस्त उराहर के मनह कुनद

In the name, etc. "The prophet,—upon whom be peace,—says, 'He who builds, etc'. This mosque was finished in the days of the reign of the great king, the exalted prince, the master of the necks of crowds of nations among the Indians, Turks, Arabs, and Persians, who raises the standard of holy strife and war, Muhammad Humayun, *Badishah-i-Ghazi*,—May God Almighty perpetuate his kingdom [and gulde] his ship in the seas of His favour!—through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amirs, Amir Rustam Beg, son of his highness the pardon and purified chosen Amir Muhammad 'Ali,—God

Almighty.....on the 2nd of the month Ramazan A. 945
(the 22nd January, 1539). The superintendent of the work
(was) the poor 'Abdul-Karim."

- 2.78 Into the outer wall of the mosque enclosure in the fort of Fathabad a rectangular sandstone is let containing a well-known invocation of 'Ali in Arabic, in four lines, size 1' 2 $\frac{1}{4}$ " by 6 $\frac{1}{4}$ "—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَادِ عَلِيًّا مَظْهَر
الْعَجَائِبِ سَمِعَهُ عَمَلُكَ فِي الدَّوَائِبِ كُلِّ
فَمِنْ غَمِّ سَيَنْجِلِي بِبَرَّتِكَ يَا مُحَمَّدُ بِوَلَايَتِكَ
يَا عَلِي يَا عَلِي يَا عَلِي تَم تَم تَم

बिसमिल्लाए रहमाने रहीम नादह् अलैहा मखहर
अलअजाइये बेहद उनालक फिललिल्वाइवेकुल
हम वा यम सयखलि बिनवुतक या मोहम्मद बेहुलायतक
या अलि वा अलि वा अलि तम तम तम

"In the name, etc. Invoke' Ali, the manifestor of miracles; thou wilt find him for thy help in adversities. Every care and every sorrow will surely vanish through thy prophetship, O Muhammad, through thy saintliness, O'Ali, O'Ali, O'Ali, O'Ali' ! "



MODERN

Inscriptions from Hissar

The following inscriptions are found on a monument near the Church at Hissar.

- 3.1 1857 : Sacred to the memory of the Europeans murdered at Hissar and Hansee.¹ John Wedderburn Esquire Collector and Magistrate Mrs. Alice Wedderburn, and infant son Lieutenant C. W. Barwell Adjutant Hurriana Light Infantry, and Mrs. Margaret Barwell. Victims of 1857.
- 3.2 1857 : Sacred to the memory of the Europeans murdered at Hissar and Hansee, Mr. David Thompson, Tuhseeldar, and his sister Mrs. Hallet, Mrs. Mary Anne Smith, and five children Mrs. Jeffries. Mrs. Malone and child, Victims of 1857.
- 3.3 1857 : Sacred to the memory of the Europeans murdered at Hissar and Hansee. Sergeant Fitzpatrick, Overseer Canal Department and child Sergeant Major Murphy. Hurriana Light Infantry Mr. Joseph Williams. Superintendent of Customs and his daughter Miss Williams. Victims of 1857.
- 3.4 1857 : Sacred to the memory of the Europeans murdered at Hissar and Hansee. Mr. John Paul, Mrs. Jane Paul, and Anny, Letitia, Alice, Agnes, Thomas and Evelyn their children Mrs. Mary Anne Milne, and Emily and James, her children. Victims of 1857. The following inscriptions are found on the Graves in Churchyard, Hissar.
- 3.5 29 May, 1857 : In memory of John Wedderburn of the Bengal Civil Service aged 32 years Alice his wife aged 23 years and John James their infant son aged 6 months who fell victims near this spot to the mutiny at Hissar on the 29th May, 1857 "Them also which sleep in Jesus will God bring with Him". 1st Thess IV Chap. 14 Verse.

1. The Europeans were murdered in 1857 by the detachments of the Hariana light Infantry and the 14th Irregular Cavalry which were stationed at Hissar, Hansi and Sirsa, the head-quarters being at Hissar.

- 3.6 6 February, 1874 : Athelstan Mayo Lepel son of Robert Henry Davies Lieut. Govr. Punjab and of Mary Frances His wife born 25th September, 1872 died 6th February, 1874 "What I do thou knowest not now but thou shalt know hereafter John XIII. VII.

Inscriptions from Hansi

The following inscriptions were found on the graves in the Cemetery at Hansi.

- 3.7 10 December, 1801 : Sacred to the memory of Augustine Bernier, late a Major in the Service of his Highness Dowlet Rao Scindia, killed in the storm of Hansee whilst gallantly leading his soldiers to the assault : Thursday the tenth of December, in the year of Our Lord One Thousand Eight Hundred and One. Aged thirty-two years he was a brave soldier and a sincere friend : and has left an amiable widow to deplore his loss G.A. D. D.
- 3.8 5 February, 1826 : Sacred to the memory of Geogрге Linford late in the Revenue Department, who departed this life on the 5th of February, 1826; Aged 39 years and 7 days. Blessed are the dead that die in the Lord : Even so saith the Spirit; for they rest from their labours. This Tomb is erected by his disconsolate widow, in testimony of her affection for the deceased.
- 3.9 24 October, 1826 : Sacred to the memory of Lieutt. Richard Grueber 2nd in Command, to The 1st Regiment of Local, Or Skinners Horse. Who Departed this life on the 24th of October. 1926. Aged 46 years. This monument, was erected, by his brother officers, as a token of their respect, for his memory.
- 3.10 16 April, 1827 : Sacred to the memory of Mrs. Mary Reynolds, wife of Captain Thos Reynolds of the 63rd regt N.I. and daughter of Lieut. Genl. Sir Robert Blair K.C.B. who departed this life on the 16th of April 1827 aged 38 years.
- 3.11 21 August, 1833 : Sacred to the memory of Ensign I. Gibb. Late of the 27th Regiment N.I. who departed this life on the 21st August 1833, aged 21 Years. A mark of esteem by his brother Officers.
- 3.12 26 September, 1833 : Sacred to the memory of Lieut. Colonel S.P. Bishop, late commanding 27th Regiment N.I. who departed this life on the 26th Sept. 1833. Aged 51 years. This monument is erected by the Officers of his Corps as a slight tribute of respect and esteem.
- 3.13 23 October, 1833 : Sacred to the memory of Mr. William Skinner. Fourth son of Lieut. Colonel J. Skinner C.B. who departed this life on the 23 of October 1833. Aged 17 years 10

months 23 days. This Monument is erected by his affectionate father.

- 3.14 29 May, 1857 : 19 May, 1855 : Sacred to the memory of Mary Anne Smith. Aged 31 years, 6 months, 25 days, also

	Y	M	D
William Edwin John,	12	1	10
Henry Edward,	10	4	28
Thomas George,	7	3	26
James Charles,	5	2	10
Anne Margaret,	0	7	23

the dearly beloved, and affectionate wife and children of E.C. Smith, who were barbarously murdered at Hissar on the 29th of May 1857. Also Charles Durant, his beloved son, who died at Hansie on 19th May, 1855 aged 1 year, 7 months, 12 days.

- 3.15 29 May, 1857 : Sacred to the memory of John Paul son of Lt. General Paul. H.E.I.C.S. Jane Paul, his wife and their six children who in endeavouring to escape from this station on the 29th May 1857 were barbarously murdered by the Mutineers of the Hurrianah Light Infantry.²

Inscriptions from Sirsa

The following inscriptions were found in the Cemetery at Sirsa :

- 3.16 14 August, 1854 : Sacred to the memory of William W. Burton, Assistant Patrol died 14th August, 1854 it is sown in weakness it is raised in power this tablet is erected to his memory by a friend 1865.
- 3.17 30 May, 1857 : Sacred to the memory of Lieut. J.H. Hilliard, second-in-command, Late Hurrianah Battalion, and Mr. J.W. Fell, Assistant Patrol, Customs Department, who were both treacherously murdered on the 30th of May, 1857³ by the rebel inhabitants of the village of Chutrayan in the Sirsa District. This tomb was erected over the recovered remains by order of Government.

Inscriptions from Rohtak

The following inscriptions were found on the graves at Rohtak⁴ :

- The mutiny broke out at Hansi at 11 in the morning of May 29th, 1857. Altogether 11 Europeans and Christians were murdered.
- On the arrival at Sirsa of the news of the Mutiny at Hissar, the Europeans left the station and made good their escape. Lieutenant Hilliard and Mr. Fell were not in the station, having gone out with some troops to suppress a local disturbance. They were brought back to Sirsa by their men, and the troops, though they refused to obey Lieutenant Hilliard's orders, supplied him and Mr. Fell with money, and suffered them to depart unmolested. They were however treacherously murdered by the Mohammadan inhabitants of Chutrayan, who first invited them to rest there.
- Captain Hopkins, the promising young officer killed in the action between Jhajjar and Georgegadh in which George Thomas was defeated by Perron's troops, is buried in the district, but no trace of his tomb remains. An officer of the Kabul force was buried at Siwanal Mal, but his tomb is likewise obliterated.

There are at Jhajjar some graves without inscriptions belonging to the family of Mr. Heatherly in the employ of the Nawab of that place.

- 3.18 24 June, 1873 : Sacred to the memory of Richard Manuel Sewell Major in H.M. Bengal Staff Corps one of the Lucknow Garrison during the defence in 1857 who died at Rohtak June 24, 1873 aged 38 requiescat in pace.
- 3.19 6 August, 1877 : Thy. will. be. done. Sacred to the memory of Frederick Englehart Moore, Deputy Commissioner, Rohtak, who died from the effects of wounds received from a fanatic while sleeping, born 16th September, 1830. died 6th August, 1877. Erected by his widow and a large circle of friends in whose memory his generous heart and genial disposition can never fade. He was prepared to die, and our sorrow is tempered with the thought of the glorious future in which he has found rest.
For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him. 1. Thess. iv. 14.
- 3.20 21 November, 1888 : Oswald Wood late D.C. of Rohtak "blessed" 21st November, 1888.

Inscriptions from Gurgaon

The following inscriptions were found on graves at Jharsa, a small village about 4 miles north-east of Gurgaon :

- 3.21 4 November, 1816 : To the memory of Franswa Fercy who departed this life November, the 4th 1816. Aged 49 years.
- 3.22 3 June, 1821 : Sacred to the memory of Major Jean Etienne a native of Bordeaux France who departed this life Sunday, 3 June, A.D. 1821 Aged 75 Years. He served H.H. Begum Sombre for thirty five years, was a gallant soldier and an honest man. Poor mortals ! fare you well.

Inscriptions from Sonepat

The following inscription is found on a grave in Sonepat Tahsil

- 3.23 1857 : In Memoriam, 1857.
The Zamindars of Rohut and Kullana showed great kindness to the English party who accompanied the child.
- 3.24 1857 : In memory of the infant child of Captain Edward Fraser, B.E., which having unfortunately been separated from its mother died at this place during the escape from Delhi, in May, 1957.

Inscriptions from Karnal

The following inscriptions were found on the graves near Police Station, Karnal

- 3.25 26 February, 1807 : Sacred to the memory of Capt. Rob. Morris Bagshaw II Bat; XVII Regt. N. I. Nat 2nd September, 1769 Ob : 26 : Febuary. 1807.
- 3.26 8 Janaury, 1809 : Lies the body of.....Bringman son of

Bringman Dm Mr.,... Bt IX Rt N.J. Who died the 8th Janaury, 1809. Aged 16 years 3 months.

The following inscriptions were found on the graves in old cemetery, Karnal.

- 3.27 7 August, 1812 : This monument.. memory of Lieut. A. Douglass late of the 2 B 6 Regt. Ob August, 7.1812 Ann Aet 23 by his brother officers as a mark of their esteem for the deceased.
- 3.28 16 May, 1816 : Sacred to the memory of Lieutenant John Frederick Sanford of the 2 Battalion 19th Regiment Native Infantry who died on the 16th of May, 1816 aged 27 years. This monument is erected by his brother officers as a memorial of their affectionate regard.
- 3.29 14 Janaury, 1820 : Sacred to the memory of Oswald Hunter M.D. Surgeon 6th Light Cav. who died at Kurnal the 14th of January, 1820, sincerely regretted.
- 3.30 29 April, 1825 : Sacred to the memory of Lieut. Colonel Stirling 4 Light Cavalry who departed this life on the 29th April, 1825 aged 53 years.
- 3.31 21 November, 1826 : To the memory of Capt. W.M. Decluzean 6th Reg. N.I. who died at Karnal, November, 21st 1826.
- 3.32 3 September, 1827 : This monument, the tribute of esteem was erected by his brother officers to the memory of Erroll Blake Lieut. in the Bengal Regt. of Artillery Brother to Lord Wallscourt Obiit 3rd September, A.D. 1827 Aet at 23 Years 10 Months.
- 3.33 24 July, 1828 : Sacred to the memory of Lieutenant Colonel Dickson Commanding VII Regiment Light Cavalry who died July, 24th 1828. Aged 49 years. This monument is inscribed by the officers of his Regiment as a mark of their esteem and respect.
- 3.34 9 September, 1840 : Sacred to the memory of Lieut. Fred Jenkins Her Ms 44th Regt who died on the 9th September, 1840 aged 25 years. Deeply and sincerely regretted by his brother officers.

The following inscriptions were found on the graves in new cemetery, Karnal.

- 3.35 21 October, 1841 : Sacred to the memory of William James Hamilton Lieut. H.M. 3rd Regt. or Buffs who died at Kurnaul on the 21st day of October, 1841. Aged 26 years. Deeply regretted by his brother officers by whom this tomb is erected as a token of their regard and esteem.
- 3.36 3 April, 1842 : Sacred to the memory of the reverend Theodore Edward Donkin B.A late chaplain of this station who died April 3rd, 1842, aged 31 years.

- 3.37 1 Nov. 1842 : Sacred to the memory of Lieut. F. S. MA. Muljen, late of the 1st European Light Infantry, who departed this life on the 1st of November 1842. In the 26th Year of his age, deeply regretted, this tomb was erected by his brother officers, as a token of their esteem.
- 3.38 19 Dec., 1842 : Sacred to the memory of Major General W.C. Baddeley, C.B. who died at Kurnaul on the 19th December, 1842 aged 58 years.
- 3.39 6 Feb., 1843 : Revd. I. Spencer aged 32 MDCCC XLIII.
- 3.40 12 June 1843 : Sacred to the memory of Lieut F. Knowles H.M. 3rd or K.O. Light Dragoons who died at Kurnaul on the 12th June, 1843. Age 41 years 8 months. Leaving a widow and 5 children, to lament his irreparable loss. This tomb is erected by his disconsolate widow and family as a token of their love and affection.
- 3.41 11 Oct., 1843 : Sacred to the memory of Bt. Major W.H. Terraneau 24th N.I. who died at Gorounda Oct. 11th 1843 deeply lamented.
- 3.42 1 June 1857 : Here rests the body of Robert Dampier Hallifax, eldest son of the late Revd. Robert Fitz William Hallifax of Batchcot near Indow Shropshire Colonel of H.M. 75th Regt. and Brigadier with the army of Delhie. Born 28th July 1803. Died 1st June 1857, aged 52 years.
- 3.43 17th September, 1879 : Sacred to the memory of George Ewen Macpherson Captain B.S.C. Officiating Deputy Commissioner second son the Major General Sir J.D. Macpherson. K.C.B. born 8th February, 1843. Died 17th September, 1879, aged 36 years. It is not night if Thou be near.
- The following inscriptions were recorded on the tablets in St. James Church Tower, Karnal.
- 3.44 1st August, 1836 : To the Memory of Thomas Sewell Esqr. Lieutenant H.M. 13th Light Infantry, who died at Landour on the 1st August, 1836, aged 24 years. This tablet is erected by his brother officers.
- 3.45 1st December, 1836 : To the memory of Cornet William S. Hanney, 8th Light Cavalry, died 1st December, 1836, aged 25 years. This tablet is placed in St. Jame's Church by the officers of the 3rd Light Cavalry as a mark of respect and esteem for their late brother officer.
- 3.46 16th October, 1837 : To the memory of E.C.T.B. Hughes Esqr. Captain Artillery Regiment Obit. Kurnaul 16th October, 1837; Aetat 34 years. This the tribute of a friend.
- 3.47 20th February, 1838 : Sacred to the memory of Captain G.J. Cookson, of Artillery, who died 20th February, 1838. Aged 32 years. This tablet is erected by his afflicted widow.

- 3.48 8th April, 1838 : This tablet is erected by the officers of the XIII Light Infantry, to commemorate their esteem and regard for Lieutenant William Talbot Shakespear, eldest son of W.O. Shakespear Esqr. Madras Civil Service, who died at Kurnaul on the 8th April, 1838. A similar token of regret at his early death, is placed over his mortal remains.
- 3.49 1st September, 1838 : Erected by the officers of H.M. 13th Lt. Infantry. Sacred to the memory of Captain R.E. Keily of that corps who died at Kurnaul 1st September, 1838, aged 48 years.
9th September, 1840 : Sacred to the memory of Lieutenant Jenkins Her Ms. 44th Regt. who died on the 9th September, 1840. Aged 25 years. Deeply and sincerely regretted by his brother officers.
- 3.50 January, 1842 : Sacred to the memory of Captain Edward Macleod Blair 5th Bt Lt Cavalry killed in the retreat from Caubul in January, 1842, sincerely regretted by all who knew him.
- 3.51 6th February, 1843 : Sacred to the memory of the Revd. John Spencer B.A. who died at Kurnaul on the 6th February, 1843, aged 32 years. There is a but step between me and death.⁵

Inscription from Kaithal

The following inscription was found on the grave in the Cemetery at Kaithal :

- 3.52 22nd July, 1845 : J. Mullealy Quarter Master Sergeant. XVth Regt. No. I died July 22nd, 1845.

Inscriptions from Kurukshetra

The following inscriptions were found on the sacred tanks at Thanesar :

Sanehat Inscription

- ३.५३ हिज ऐकसेलैसी पंजाब के गवर्नर साहिब अपने वफाकदु के दोरे में ५ अगस्त, १८२१ को थानेसर में राजमान हुये । वह हिन्दुओं के प्रति प्राचीन एहसास

5. There are also buried at Karnal of whom no monument remains :—
Capt Gardiner Boyd, 50th N.I. March 13, 1829.
Surgeon Ambrose Stratton, 2nd Light Cavalry. Nov. 28, 1829.
Capt. Crommelin, Horse Artillery. Sept. 1830.
Capt. Matthew Nulty, Horse Artillery. April 18, 1831.
Lieut Michael Gorman, 2nd Light Cavalry. April 18, 1831.
Ensign F.H. Pemberton, 62nd N.I. Oct. 16, 1831.
Ensign Hayward, 37th N.I. Nov. 21, 1831.
Major Eager, H.N. 31st Foot. Decemebor 22, 1832.
Capt. Alexander Beattie, H.N. 31st Foot. May 28, 1834.
Capt. Green H.M., 31st Foot. Dec. 23, 1835.
Ensign Ferguson, 27th N.I. Aug. 10, 1838.
Lt. and Quarter Master General Kewney. Nov. 5, 1838.
Ensign Henry Brougham, 4th Light Cavalry. Oct. 11, 1839.
Brevet Capt. Gilbert C.S. Master, 4th, Light Cavalry. Oct., 25, 1839.
Staff Surgeon James A. Rothney attached to 63rd N.I. March 4, 1843.

श्रीर पवित्र कुण्डों और मन्दिरों को दृष्टिगोचर कर अति प्रसन्न हुये और उन्होंने श्री कुरुक्षेत्र जीर्णोद्धार सम्मति (जिर्णोद्धार समिति) की प्रार्थना को स्वीकार किया और श्री कुरुक्षेत्र पुस्तकालय का बुनघादी पत्थर रखा। इस शुभ कार्य के समय बहुत से ब्राह्मण प्रोहित पण्डित और संनातन धर्म महामण्डल के नेता श्रीमान गवरनर साहिब का सत्कार करने के लिये एकत्र हुये थे।

अपने आगमन की याद में सर एडवर्ड मैकलेगन के०सी०एस०आई०के०सी० आई०ई० ने २५० रुपये का दान दिया जो कि थानेसर की ब्राह्मण पुनर्चायत को उसी रीति के अनुसार बांटा गया जिस रीति से गवरनर जनरल इण्डिया का ५०० रुपये का दान सन् १८५१ में बांटा गया था।

श्री मान गवरनर साहिब की यह आशा है कि सरकारी अफसर जो इस स्थान पर पधारें वह इस स्थान की पवित्रता का भली प्रकार से ख्याल रखें और थानेसर और इसके आस-पास के इतिहासिक और प्राचीन मन्दिर इत्यादि की रक्षा करने में सहायता दें।

गवरनरमैट हाउस

लाहौर

१४-११-१९२१

हस्ताक्षर

जा०सी०एस बल्लक मेजर,

पराईविट सेक्रेटरी, श्रीमान गवरनर साहिब

पञ्जाब

English Version⁶

(Seal)⁷

- 3.54 His Excellency the Governor of the Punjab visited Thanesar, in the course of his Monsoon tour, on the 5th August, 1921. He was very pleased to inspect the old historical and sacred tanks and temples of the Hindus, and at the request of the Kurukshetra Restoration Society performed the foundation stone laying ceremony of the Kurukshetra *Pushtakalya*, in the presence of the Brahmin Priests. Men of learning and leading members of the All India Sanatan Dharam Mahanmandal gathered there to welcome his Excellency.

In commemoration of his visit, Sir Edward Maclagan, K.C.S.I.K.C.I.E., was pleased to make a donation of Rs. 250 which was divided among the Brahmin Punchayat of Thanesar in the same proportion in which the donation of Rs. 500 was distributed by the Governor General of India in 1851.

Sir Edward Maclagan trusts that all officers of the Government will scrupulously observe the sanctity of the place, and assist

6. Another copy of the inscription is engraved on a red sand-stone (approximately 9' x 3') now stands posted on the northern bank of the Sanehat Tank whereas the literal meaning (No. 3.53) both in Hindi and Urdu is also recorded on another red sand-stone (Hindi on upper part and Urdu on lower) which now stands posted on the north-east corner of the Sanehat Tank (Kurukshetra).

7. The impression of the Seal of the Government is engraved on the upper most part of the stone.

in the preservation of works of Archaeological and historical interest in Thanesar and its neighbourhood.

Government House,
Lahore
14th November, 1921.

Sd. J.C.S. Black Major,
Private Secretary to the
Government of Panjab

Brahmasar Inscription⁸

(True Copy)

- 3.55 The Brahmens of Thauneser having petitioned the Governor General praying, that the fish in the surrounding tanks, which are the places of *Teruthes* of pilgrimage may not be caught, nor the trees destroyed, nor horned cattle slaughtered at this place. His Lordship in consideration of the great sanctity, in which Thauneser is held by the Hindoos is pleased to direct that travellers be enjoined to regard the wishes of the Brahmens in the above mentioned respects and as far as possible, in all others touching their prejudices.

H.M. Lawrence
Assistant Envoy
25th February, 1843

Signed G.C. Clerk
Poll agent
10th January, 1832
at Umbala

Sanehat Inscription

- 3.56 The foundation stone of this Ghat was laid by Captin R.M. Lewis Dy. Comr.⁹ in the time of M. Dindyal¹⁰ Tehsildar President M.C. Thanesar in 1930 A.D.

Inscriptions from Ambala

The following inscriptions were found on the graves in the Cemetery, Ambala.

- 3.57 14th October, 1843: Sacred to the memory of Ensign. T.G. Jenkins 55th Regt. Bengal N.I. died 14th October, 1843, also of Ensign C. Semple 55th Regt. Bengal N.I. drowned in the Sutledge, 14th January, 1844.
- 3.58 19th December, 1843: Sacred to the memory of Theophilus. John Bourke late Lieutenant in. Hr. Ms. 31st foot who departed this life the 19th December, 1843, aged 29 years, this tomb is erected by his brother officers to mark their esteem.

8. This inscription engraved on a red sandstone ($5\frac{1}{2}' \times 3'$) is the true copy of the orders of the Governor General, and engraved by the order of the Assistant Envoy H.M. Lawrence. The inscription originally was engraved both in English and Persian, but inbetween the English version (upper part) and the Persian (lower part) there are engraved four lines in Devanāgarī script conveying the purpose of the inscription though not the literal meaning. The Devanāgarī script seems to have been engraved lateron by some agency or person.

9. Dy. Comr., here is the abbreviated form of Deputy Commissioner.

10. M. Dindyal is Munshi Dindyal.

- 3.59 25th March, 1844 : Sacred to the memory of Riding Master Edward Aldridge 4th Lancers who died 25th March, 1844, aged 43 years.
- 3.60 26th June, 1844 : Sacred to the memory of Major Urmston Hr. Ms. 31st foot who departed this life the 26th of June, 1844, aged 50 years. This tomb is erected by his brother officers to mark their esteem.
- 3.61 5th July, 1844 : Sacred to the memory of the late Frederick James Elsegood Lieut. Interpreter and Quarter Master 44th Regt. N.I. who departed this life on the 5th July, 1844, aged 25 years. This tomb is erected by his brother officers.
- 3.62 24th August, 1844 : Sacred to the memory of I.E. Jenkins Late Assistant Surgeon in Hr. Ms. 31st Regt. who departed this life on the 24th day of August, 1844, aged 27 year. This tomb is erected by his brother officers to mark their esteem.
- 3.63 9th September, 1844 : Sacred to the memory of the late William Lowther Lieut. 41th Regt. N.I. who departed this life on the 9th September, 1844, aged 29 years. This tomb is erected by his brother officers.
- 3.64 27th November, 1844 : M.S. Dalrymple Surgeon ob. : November 27th, 1844.
- 3.65 5th June, 1845 : To the memory of Weston John Smith Ensign 63rd Regt. who departed this life on the 5th of June, 1845. This monument is erected by his brother officers.
- 3.66 2nd September, 1845 : Sacred to the memory of Major Robert Leech C.B. of the Bombay Engineers. Born December 7th, 1813. Died at Umballa September 2nd, 1845. A most distinguished Oriental Scholar, and one of the first European officers who entered and one of the last who left Afghanistan during the time of British occupation of that country. This stone is erected by a widowed mother to the memory of her last surviving son.
- 3.67 9 December, 1845; 21 December, 1845 : "In sure and certain hope of the resurrection to eternal life thro' Jesus Christ our Lord" Here rests all that was mortal of Marian, the beloved wife of Captain E. D'Arcy Todd. H.A. and eldest daughter of B.L. Sandham. Esqr. She died at Umballa on the 9th of December 1845. Aged 23 years and 8 months. Her afflicted husband after placing the remains of his wife in this spot marched for the seat of war and arrived in time to take part in the Battle of Moodkee on the 18th of December, 1845 at Ferozeshah. On the 21st of that month in the 39th year of his age he found an honourable death while commanding 2nd Troop 1st Brigade H.A. Their memory is cherished deeply in the hearts of sorrowing relatives and by them this tomb has been erected.

- 3.68 3 July, 1846 : Sacred to the memory of Ensign R.T. White. 26th N.I. who departed this life July 3rd 1846, aged 20 Years and 6 months. Deeply and sincerely regretted, by his relatives and friends.
- 3.69 27 November, 1846 : Sacred to the memory of James Smith Esqr M.D. Surgeon H.Ms. 61st Regt. who departed this life on the 27th November, 1846, aged 60 years. This monument is erected by his brother officers.
- 3.70 13 December, 1846 : Sacred to the memory of Lt. & Adj. J.F. Brickdale H.Ms. 61st Regt. who departed this life on the 13th December, 1846, aged 23 years and 2 months deeply regretted by his brother officers.
- 3.71 30 May, 1847 : Sacred to the memory of Major C. Douglas Hr. Ms. 61st Regiment, eldest son of Lieut. General Sir Howard Douglas. G.C.B. who departed this life at Umbala on the 30th May 1847, Aged 49 years. Deeply and sincerely regretted by his friends who have erected this simple monument to his memory and worth.
- 3.72 25 August, 1847 : Sacred to the memory of Captain J.S. Atkinson H.Ms. 61st Regt. who died at Umballa on the 25th August 1847. Aged 38 years and 1 month.
- 3.73 11 November, 1847 : Sacred to the memory of Colonel James Frushard of the Bengal Army who during a service of forty-two years in India earned for himself the reputation of a good soldier, an honourable man and a true Christian who having raised and disciplined the 2nd Europn. Regt. commanded it for nine successive years and died in the love and esteem of all this monument is erected by his comrades and friends the officers and men of his regt. obit A.D. 11th November 1847 Aetat 59 years.
- 3.74 28 March, 1848 : Sacred to the memory of John Anthony Hodgson, of Sheraton, in the country of Durham, Major General Bengal Army, and Colonel of the 14th Regt. B.N.I. who departed this life at Umballah on the 28th March 1848, aged 71 years. "Blessed are the Dead which die in the Lord for they rest from their Labor".
- 3.75 19 May, 1848 : Sacred To the memory of Captain Edward Cormick Paymaster 3rd K.O. Light Dragoons who departed this life on the 19th May 1848. Aged 28 years. Deeply and sincerely regretted by his family and friends.
- 3.76 22 September, 1848 : Sacred to the memory of H.W. White Lieut. H. Ms. 3rd or Kings Own Light Dragoons, who departed this life 22nd September 1848. Aged 28 Years. Deeply and sincerely regretted by his relatives and friends.

- 3.77 18 July, 1849 : Sacred to the memory of Lieut. Francis M. Gilbert 2nd Regt. Grenadiers aged 24 years who was killed whilst aiding in extinguishing a fire in the lines on the 18th July 1849 at this station.
- 3.78 13 December, 1850 : In memory of Crawford Miteord Rees, Captain 65th Regt. N.I. who died at Amballah on the 13th December 1850. Aged 36 Years. This testimonial was erected by his brother officers.
- 3.79 21 February, 1851 : Sacred to the memory of Major General Sir Dudley St. Leger Hill, K.C.B. Colonel of H.M. 50th Regt. who died at Umballah while in command of the Sirhind division on the 21st February 1851.
- 3.80 24 February, 1851 : Sacred to the memory of Major Henry Wortham Farrington of the Invalid Establishment, formerly of the 2nd regiment Bengal Grenadiers, who died at Umballa on the 24th February, 1851, aged 52 years, after a long and painful illness which he bore with exemplary patience and resignation. This monument is erected by his affectionate wife. He rests in peace, and in the hope of a glorious resurrection through the merits of his redeemer. I shall go to him but he shall not return to me.
- 3.81 28 February, 1851 : To Captain Joseph Davey Cunningham Bengal Engineers born 9 June 1812-died 28 February 1851.
- 3.82 3 October, 1852 : Erected by the officers of H.M. 75th Regt. in memory of Lieut. Francis Hardy. Born 17th August 1830, died 3rd October 1852.
- 3.83 8 December, 1852 : Sacred to the memory of John Campbell Bolton Ensign and Riding Master 2nd Regt. Light Cavalry, who departed this life on the 8th of December 1852, aged 54 years. Sincerely regretted by all who knew him. God's will be done.
384. 24 May, 1853 : Sacred to the memory of Captain G.P. Austen 18th regiment N.I. who died at Umballa 24th May 1853, aged 42 years.
- 3.85 24 May, 1853 : Erected by the officers of H.M. 75th Regt. in memory of Asst. Surgeon J.L. Johnston. Born 23rd March 1824, died 24th May 1853.
- 3.86 12 September, 1853 : Sacred to the memory of Charles St. John M.D. late Inspector General H.M. Hospitals in India who died at Umballa on 12th September 1853 in the 63rd year of his age. This tomb is erected by the members of the Medical Department who had served with him in India and as token of the esteem in which he was held by them.
- 3.87 3 September, 1854 : Sacred to the memory of G.T. Fogarty

Esquire late Surgeon, 70th Regiment N.I. who died at Umballah on the 3rd of September 1854. This tomb has been erected by the officers of the regiment as a mark of their esteem.

- 3.88 22 November 1854 : Sacred to the memory of Captain James Dutton Smyth H.M. 98th Regt. who died at Bussi on the 22nd November 1854 aged 39.
- 3.89 20 December 1854 : 30 November, 1854 : Sacred to the memory of Lieutenant William Henry Drummond Ross Interpreter and Quarter Master 28th Regiment Native Infantry who departed this life the 20th December 1854 aged 30 years and 11 months also of his son William Sapte Wright. Born on the 19th February 1852, died 30th March 1854.
- 3.90 30 October, 1855 : Sacred to the memory of Lieut. A.H. Robertson H.M. 53rd Regt. who died on the 30th October 1855 at Umballa aged 30 years. This tomb is erected by his brother officers as a token of their esteem and regard.
- 3.91 18 November, 1855 : Sacred to the memory of Ensign Hugh George E. Fisher 60th Regiment B.N.I. who departed this life on the 18th November 1855 aged 19 years erected by his brother officers.
- 3.92 15 February, 1856 : R.J.C. Grant Esqur. Surgeon H.M. 9th Lancers deid at Umballa Fabruary, 15th 1856 aged 52 years. Whosoever liveth and believeth in me shall never die.
- 3.93 3 March, 1856 : 13 September, 1857 : Sacred to the memory of Amelia, the beloved wife of F.I. Anson D.P. Works, who departed this life 3rd March 1856 aged 29 years. Thy comforts have refreshed my soul, I shall be satisfied when thy glory shall appear. Also to Edward Angus Creed the beloved son of the above, who perished at Lucknow on the 13th of September 1857 during the siege, aged 14½ Years. The enemy hath persecuted me, he hath smitten my life down to the ground. Psalm 143.
- 3.94 15 November, 1856 : In memory of Tristram Squire Richardson Lieut. 1st Battn. 60th Royal Rifles who died at Umballa November, 15th 1856. This monument is erected by his brother officers as a token of regard.
- 3.95 21 November, 1856 : To the memory of Captain James Spens Bengal Engineers who died at Umballa on the 21st November 1856, aged 45 years. Mark the perfect man and behold the upright : for the end of that man is peace. Psalms 37 and 37V.
- 3.96 12 December, 1856 : Sacred in memory of Malcolm Bell, Supevr. D.P.W. who departed this life on the 12th December, 1856.
- 3.97 20 May, 1857 : I.H.S. Sacred to the memory of Lieut. C. Connolly

- who departed this life on the 20th May 1857, aged 58 years 4 months and 26 days, his children erected R.I.P.
- 3.98 18th June, 1857 : To the memory of Lieutenant Charles Armstrong Doyne late of the 60th B.N.I. who died at Umballa on the 18th of June A.D. 1857. This tomb was erected by his widow.
- 3.99 31st October, 1857 : Sacred to the memory of Lieut. G.C.N. Faithfull H. Ms. 75th Regiment. A soldier zealous and true counting his life as nothing so he but discharged his duty to his country. He died at Umballa Oct. 31st 1857, aged 26.
- 3.100 22 June, 1858 : Sacred to the memory of Captain S.C.A. Swinton, last surviving son of the late Samuel Swinton Esqre. of Swinton, Berwickshire, who died at Amballa June 22nd 1858, aged 36 years.
- 3.101 29th September, 1858 : Sacred to the memory of Lieutenant Colonel Lucius Horton Smith 6th Regt. Light Cavalry born 28th September, 1793, died 29th September, 1858, aged 65 years. "Resurgam."
- 3.102 21st November, 1858 : Sacred to the memory of Lieut. Hugo James 44th Regt. N.I. who died November 21st, 1858, aged 31 years. "To the Lord our God belong mercies and forgivenesses though we have rebelled against him."
- 3.103 23rd January, 1860 : Sacred to the memory of Lieut. Stuart John Mild May Maxwell of E. troop Royal Horse Artillery who died at Umballa on the 23rd January 1860 aged 24 years and 3 months. Beloved by all who knew him.
- 3.104 22nd April, 1861 : Sacred to the memory of Major John Atkinson 89th Regt. who died on the 22nd April 1861 at Umballa, aged 32 years. This tomb is erected by his brother officers as a token of their esteem and regard.
- 3.105 6 June, 1861 : I.H.S. sacred to the memory of George Hamilton Freeling Bengal Civil Service, born 9th February 1831 died 6th June 1861, aged XXX "and when they had lifted up their eyes they saw no man, save Jesus only" Mat : XVII 8.
- 3.106 28th October, 1862 : Sacred to the memory of Thomas, Tilford, C.B. 5th R. H. B. died 28th of October, 1862 aged 20 Years.
12 months in India I have romed my fortune for to try. It was God's will when at that time that in it I should die.
This tablet was erected by his comrade soldiers as a tribute of respect to his memory.
- 3.107 12th September, 1865 : Here rests in hope the body of Clifford Henry Mecham Captain Madras Staff Corps who died at Kalka September 12th, 1865 aged 33 years, his short life was devoted to

the earnest performance of his duty, and his memory lives in the record of the gallant defence of Lucknow, and the memorable events of that period. His end was peace. This stone is erected in affectionate remembrance by the officers of the 10th Bengal Cavalry.

- 3.108 31st October, 1868 : Colonel Robert Andrew Smith Bengal Infantry born 11th November 1818 died 31st October 1868.
- 3.109 5th February, 1870 : I.H.S. in loving memory of George Moir C.B. Colonel Royal Horse Artillery died at Umballa 5th February, 1870 in his 50th year.
- 3.110 31st October, 1870 : Let us labour therefore to enter into that rest. Lord all pitying Jesu blest, Grant him thine eternal rest. Sacred to the memory of Charles Francis Falcon Chamberlain, Lt. Colonel, C. B. Commanding 23rd Punjab Pioneers, born October 11, 1826, died October 31, 1870, a zealous officer, an affectionate friend. This tomb is erected in loving reverence to his memory by his widow and children.
- 3.111 3rd May, 1871 : Sacred to the memory of Lieut. and Adj. James Thomson late of 72nd Duke of Albany's Highlanders who was killed at Umballa on the 3rd May, 1871 by a fall from his horse on parade, aged 48 years, erected by his brother officers as a tribute of esteem for his amiability of character and in recognition of a faithful discharge of duty in the regt. during a service of 30 years.
- 3.112 29th October, 1873 : Sacred to the beloved memory of George Hamilton Lieut. Colonel B.S.C. who departed this life on the 29th October 1873 aged 52 years.
- 3.113 4th June, 1876 : Sacred to the memory of Lambert Lyons Montgomery Lieut Colonel Scots Fusiliers Guards and Paymaster 10th Royal Hussars who died at Saharunpore on the 4th June, 1876. 'Blessed are the dead which die in the Lord, yea saith the Spirit; that they may rest from their labours' Rev. XIV. 13.
- 3.114 3rd October, 1876 : Sacred to the memory of Captain the Honourable Edward Courtenay Vaughan 4th Battn. Rifle Brigade, who died at Umballa on the 3rd October 1876, aged 35 years, erected by his brother officers.
- 3.115 6th December, 1877 : Sacred I.H.S. to the memory of Major General Charles F. Smith. Born 14 January 1823. Died 6th December, 1877. Forgive us our Tresspasses.
- 3.116 17th March, 1880 : In Memoriam W.F.F. Gordon Lieut. Colonel Commanding 63rd (West Suffolk) Regt. born 30th June 1837, died 17th March 1880.

- 3.117 5th December, 1886 : Sacred to the memory of Lieut. Colonel Edward Andrew Trevor Royal Engineers who died at Umballa December 5th 1886 aged 47.
- 3.118 29th December, 1886 : Sacred to the memory of Lt. Colonel Robert Cony Whiting Bengal Staff Corps (Retired) late 11th Bengal Native Infantry who died at Nahun on the 29th December 1886 in the 62nd year of his age. So he giveth his beloved sleep Ps. CXXVII-3.
- 3.119 11th January, 1887 : In loving memory of Edward Ronald Douglas C.I.E. born August 3rd, 1825, died January 11th, 1887.
- 3.120 23rd March, 1889 : In loving memory of Henry De Grey Warter Colonel R.H.A. who died at Umballa on the 23rd March, 1889. Erected by his sorrowing wife and sister.
- 3.121 8th November, 1890 : In Loving Memory of William Charles Gott General H.M.'s. Bengal Army who died November 8th, 1890, aged 69 years, with Christ; which is far better.
- 3.122 13th February, 1891 : In memory of Brigr. General W. Lowry Auchinleck commanding Sirhind district who died at Umballa 13th February 1891, aged 49 years.
- 3.123 25th January, 1898 : The Hon. Charles Cavendish Winn Major 3rd Battalion Rifle Brigade who died from an accident at Polo January 25th 1898, aged 39.
- 3.124 24 November, 1902 : In loving memory of Lt. Col. G.F.A. Norton R.A. who died at Umballa 24th November 1902, aged 47 years. "Christ our life." Clossians 34th V.
- 3.125 Sacred to the memory of Charles Noble McMullin Major Bengal Staff Corps who departed this life at Bussee near Umballa at the age of 39. "Lord Jesus receive my Spirit."
The following inscription was found on the grave in the Cemetery near City Station, Ambala.
- 3.126 February, 1848 : Sacred to the memory of N.M. D'Estival who departed this life at Umballa on—February, A.D. 1848, aged 52 years. Erected by his affectionate wife and son Elizabeth and Lewis D'Estival.
The following inscribes were found on the tablets in St. Paul's Church, Ambala.
- 3.127 31 October 1870 : 16th October, 1879 : In loving memory of Charles Francis Falcon Chamberlain, C.B. Lt. Colonel Commandant 23rd Punjaub Pioneers, who died in this Cantonment, 31st October 1870, aged 44 years, after brilliant service in the Deccan, Scinde, Persia, Oude, Abyssinia and the Punjaub.
Also of Thomas Hardy Chamberlain, Major General (retired) Bengal Staff Corps, who after 37 years service, chiefly in the

Thuggee Department, Oude Commission, and in Kumaon, died at Spring Grove, Isleworth, Middlesex, 16th October 1879, aged 57 years. They were faithful servants of their queen and country.

- 3.128 13 February, 1891 : To the glory of God in memory of Brigadier General W. Lowry Auchinleck Commanding Sirhind District who died at Umballa on 13th February 1891, aged 50 years. This tablet is placed here as a mark of esteem by the officers who served under him.
- 3.129 3 January, 1898 : In memory of my beloved husband Devereux Walter Hickman, Major, 34th Pioneers, formerly D.A.A.G. Umballa who was killed in action during the Tirah campaign near Landi Kotal, on January 3rd 1898, aged 40 years.
 "Passed beyond all grief and pain death for thee was truest gain;
 In that home of rest and peace where all sin and sorrow cease
 Jesus grant that we may meet there adoring at Thy feet."
- 3.130 20 October, 1899 : To the memory of Major General Sir William Penn Symons K.C.B. who was mortally wounded when leading on his troops to victory against the Boers at the battle of Talana Hill on the 20th October, 1899. Erected by officers who had served under him.
- 3.131 17 June, 1900 : In loving memory of Philip Kavanagh Doyne, late Lieut. Colonel Commanding 4th Royal Irish Dragoon Guards, of Hermitage, Co. Dublin, and Kilmanaghmore, Co. Wicklow, Ireland, who died at Simla on 17th June 1900, aged 49.
- 3.132 11th July, 1903 : In memory of Major General D.M. Strong, C.B., who died at Haslemere, Surrey, 11th July 1903, aged 62. He served for 28 years in the 10th Bengal Lancers and commanded the Regiment from December 1887 to October 1894. This tablet has been placed in this Church by the officers, native officers, and men who served with him in the Regiment, as a token of esteem and love.¹¹

11. There are also buried at Ambala the following to whom no monuments exist :
 Lieut. George St. J. Henderson, H.M. 29th Foot ... November, 24, 1846.
 Major Charles Mills H.A., Political Agent.....December, 29, 1846.
 Lt. J. Hutton; H.M. 61st Foot.....May 2, 1847.
 Qr. Mr. John Palmer, 14th Dragoons.....September 13, 1847.
 Brevet Major George Templer, 22nd N.I.....Nov. 2, 1848.
 Ensign Edward Evans, 45th N.I.....Jan. 4, 1850.
 Lt. Thomas Grierson, H.M. 8th Foot.....Sept. 4, 1857.
 Ensign M.A. Scott, H.M. 9th Foot.....Feb. 1, 1858.



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